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NEIGHBORS THE CHINESE



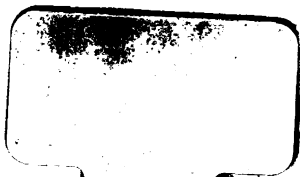
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Our Neighbors: **The Chinese**

CHAPTER I

WHO ARE THE CHINESE?

IT is easier to ask this question than it is to answer it. Of course, if we mean nothing more than the people of the present Republic of China it is not difficult to give some sort of a reply which will be satisfactory to most inquirers. It is true even when we think of the Chinese Republic in its widest range and include not only the actual Chinese themselves, but all the other peoples who are officially citizens of the Republic. Some of those citizens who do not answer to the name Chinese, have always given more or less trouble, and at the present moment, citizens of Mongolia and of the extreme northwestern and western provinces of China, are showing anything but a cheerful willingness to respect the new government and to become peaceful citizens of the youngest republic, but the oldest government in the whole world. To this

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subject we shall return in a subsequent chapter.

There are two ways by which answers of a kind may be given to the question, "Who are the Chinese?" One refers to the position amongst the rest of mankind that nearly all the citizens of China are given by those who make the study of mankind their proper study. Ethnologists do not hesitate to say that practically all the inhabitants of the Chinese Republic belong to the yellow race; that they are Mongoloids. That is true; but do we know just whence the yellow-skinned people came originally? No, we do not.

I am afraid we must give up the idea that all the seventeen hundred million inhabitants of the world came from just one original Adam and Eve, and that the tremendous differences which are to be noted in anatomy, skin, hair, and many other physical details, are all just the effect of climate, physical and climatic surroundings, conditions of life, etc. Even the strictest Christian evolutionist has to admit that it is probable the development of the human being from a lower type of animal life, took place in several different parts of the globe, and it is reasonable speculation to say that probably this evolution of the very first individuals of the several

types of mankind, took place at times which were widely separated, if we measure by years or even by centuries.

Now as to speculation, it is interesting to read what such a brilliant ethnologist as Count Gobineau says of the evolution of the three great types of mankind. He considered it sufficient to limit the varieties of mankind to that number, and he distinguished them as the white, the yellow, and the black. Other ethnologists have not been satisfied with this limitation of the numbers of primary types, and have felt it to be necessary to add the red and the brown. The former of these permits us to put the many tribes of American Indians—all in the North, the Central and the South Americas—into a separate group from the yellow; the latter permits us to separate the peoples of southern Asia from the blacks of Africa and some of the Pacific Islands.

It seems more satisfactory to divide the peoples of the earth into five races than to limit them to three; because it is difficult to make ourselves believe that the ancient civilization of Central and South America was that of a people who were precisely the same in all respects as the yellow races of Asia. So, too, it is almost impossible to put some of the brown peoples of British India, Southern Asia, and the East Indian

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Islands, in the same class as the true Caucasian, while it is repulsive to think of them as precisely the same as the typical African negro.

Count Gobineau put forward the theory that the yellow race was originally created in America. Of course he did not pretend to say in just what part of our continent the great miracle of evolution from brute to human was performed, yet he seemed to think there were some advantages for the peoples of the western part of North America over those of the eastern; and that these advantages were shared by the Peruvians and some other peoples. In taking this strange position, Gobineau intimated that the yellow race has a tremendously long record in point of time, and in that respect was a race of great dignity. Because, if that theory is correct, the migration of the yellow people to Asia must have been at a time so long ago as to have made no marks which at present survive in the myths and legends of the Chinese or their predecessors in any part of Asia.

The yellow emigrants are supposed to have made their way across the narrow Bering Sea into Kamchatka; then by the way of Siberia until they had skirted the Khan Oula and the Altai Mountains which do seem to separate Siberia from Mongolia.

After that they passed down through Turkestan and the countries west of the mountains called Tian Shan until they reached the Transcaspian District of the Russian Empire on the eastern shores of the Caspian Sea and the northern parts of Bokhara, Afghanistan, Persia, etc.

It is probably well, although purely speculative, that such migration should be borne in mind, because it does tend to give a clue as to why certain of those Mongolians in later and historic times were found in places from whence they came. It also has some tendency towards explaining why the theory of another eminent ethnologist may be correct.

That theory is now to be discussed. Professor Terrien de Lacouperie was a Frenchman who went to China about the middle of the nineteenth century to engage in commerce. He studied the language and eventually turned from commerce to pursue ethnological research, and when he returned to Europe he became professor of comparative philology of the Southeast Asiatic languages in University College, London.

He advanced the theory that somewhere about the twenty-third century before Christ a large body of people began a migration eastward from the country south of the Caspian Sea and made their way through the

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passes of the Tian Shan, through Eastern Turkestan on into the region of the Gobi Desert, and continued their march until they had reached the upper waters of the Yellow River, or Hoang-ho, and then diverged towards the south into the country which we call China.

To support his views, Prof. Terrien de Lacouperie points to what he considers a connection between the written language of the Akkadians and that of the Chinese. The former people may be somewhat loosely defined as the Babylonians, for in the cuneiform inscriptions the phrase "the land of Sumer and Akkadia" appears to have denoted Babylonia in general. It is true that there is a curious similiarity between some of the Akkadian words and those of China in both sound and sense: that is, if we are perfectly sure about our reading of the cuneiform characters.

In certain other matters there is too a resemblance between the southwestern parts of Asia and the extreme eastern portion thereof. Some of these likenesses are detected in the earliest known religious belief of the Chinese and the old Babylonians; as well as in social matters and rudimentary science. Susiana was the same as the Shushan of the Bible. Another familiar name is Elam, and from the time of Darius

I, the city Susa, the capital, was the chief residence of Achæmenian kings. It was certainly a fruitful and well-watered country and had access to the Persian Gulf.

There were twelve feudal chiefs or "Pastor Princes" who governed under the supreme authority of the king. Now, it is said that there was a certain ruler over a portion of what was much later the Empire of China. This ruler is known as Emperor Yao, and he is declared to have reigned from 2085 to 2004 B. C. He is likewise said to have appointed twelve "Pastors" to superintend the affairs of his dominion, as if in imitation of the "Pastor Princes" of Susiana.

In that latter country the people in ancient times worshiped one supreme god and honored six subordinate deities. In China, during the time of Yao and for years after him, the people worshiped Shang-ti, the one great ruler of heaven, and six "Honored Ones," although it is impossible to determine precisely who or what those six were. When Chinese history became reasonably established as something firm upon which to base speculation, that is, probably with the beginning of the Chou dynasty (1122 to 225 B. C.), certainly some time before that dynasty was overthrown, the knowledge which the learned men in

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China had of astronomy and medicine was so nearly like that of the people of Mesopotamia, that it is hardly safe to say there could not have been some communication between the two peoples in earlier times.

Another curious thing is that the Chinese a very long time ago saw the probabilities in the way of development which would come from a system of internal waterways and canals to link together the great or smaller rivers. The similarity between this scheme and that of Susiana, by which the people of the latter made their way comfortably to the Persian Gulf, is very striking.

So far as the physical probabilities of the great migration which has been mentioned are concerned, there was nothing absolutely impossible about it. Authentic history tells us of some remarkable *treks*. Consider, for example, the migration of six hundred thousand Kalmuk Tartars from Russian territory to the Chinese borders, about which De Quincey tells us, and the moving of a body of people whom we afterwards called Chinese, from Babylonia to eastern Central Asia, is not at all incomprehensible.

Yet there is always the doubt which naturally comes when we think of such a people leaving a home in every way so desirable to face the apparent difficulties of

penetrating the bordering mountains and into the great unknown that was beyond those stern and forbidding hills. Another view which seems to discredit Prof. Terrien de Lacouperie's theory is that within the time of authentic history, there have not been in the Caspian Sea region any considerable numbers of people who appear to be ethnically allied to the Chinese. Of course the intervening centuries, many scores of them perhaps, may have obliterated all such resemblance from the few people of the same type whom the emigrants left behind them.

But if we know nothing as to who the Chinese are ethnologically, we may safely say that they are not the aboriginal inhabitants of the country which we call China. They themselves have no such name for themselves as that. They have a number of others, however, with all of which we need not here burden ourselves. Chung-kwoh, "the central or middle country or kingdom," is the commonest, and that is the one selected by the Republic. From this comes naturally "men of Chung-kwoh."

As I have explained in another place (see "The Coming China") this Middle Kingdom did not, I am sure, mean that the Chinese assumed their country to be the absolute center of the whole world and all

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the rest an unfortunate fringe of outside lands. To their mind the word "middle" conveyed rather the idea of a fortunate land whose people were satisfied to preserve a conservative, central course between the extreme of warlike aggression on the one hand, and of slothful repose on the other.

To be sure the Chinese did, until a few years ago, call other peoples "Outside Barbarians." This came from a sense of superiority to the hordes of savages who surrounded them on all sides except the south. In that direction there were people whom the Chinese might have regarded as their equals, had it not been that the Himalaya Mountains made an almost impassable barrier so that there was for ages no intercourse. As far as including the peoples of Europe in the list of "Outer Barbarians," one can hardly wonder at the Chinese doing so after reading of the way the first of those strangers behaved, when intercourse between the Chinese and Europeans was resumed in the fifteenth century, after having been interrupted for more than five hundred years.

The Chinese used to take great pride in calling themselves "Sons of Han," or "Men of T'ang." The first of these favorite titles came from the fact that Liu P'ang ascended the throne in B. C. 206, taking for

himself the title Kao Ti, "August Emperor," and gave his dynasty, which he then established, the name of Han, from the small state in the greater district of Shensi over which he had ruled, and the river of the same name near which he was born. As the Han may properly be considered the first national dynasty, it is natural that the people should have taken pride in calling themselves "Sons of Han." The people of the great southern province, Kwan-tung — we call it Canton — were an exception, for they always refused to speak of themselves in that way.

Eight centuries later another famous dynasty ruled over China. It was the T'ang and it lasted for two hundred and eighty-nine years, from 618 to 907 A. D.. Its first emperors were statesmen and generals of marked ability and the Chinese opinion of that group of sovereigns is shown by the fact that one of the names they sometimes call themselves by was "The men of T'ang." I do not know that our Chinese neighbors will discard those patriotic and honorable names, now that they have so effectually put away all things of the past; yet I rather hope they will not.

Giving up as an unsatisfactory and unnecessary task, the effort to establish the primary origin of the Chinese, we seem to

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be safe in saying that before they settled down into something like permanent occupation of the modern province Shensi, they were a nomadic people. I think it is not at all unreasonable to point to the roofs of Chinese houses as an indication, if not a proof, that they borrowed the form which their tents took. If a large square tent is supported by poles at the four corners, the material will droop from the poles to the center of each side and until at the middle of the side it begins to rise again towards the next post. That sharp upward turn at the corners and the sag along the sides is called a "catenary curve," and it is an unmistakable feature of all Chinese permanent structures. The similarity between the eaves of a Chinese building and the sag of a tent, can hardly be accounted for in any other way.

Another indication of the nomadic life of the Chinese in absolutely prehistoric times, is the fact that among the most primitive ideographs of their written language, there are some which fully warrant the assumption that they had many sheep and cattle. Later ideographs, chronologically, indicate that the Chinese were agriculturists. Inasmuch as flocks of sheep and herds of cattle have been almost unknown in China proper for centuries, the story told

by the earliest ideographs and the evolution of the agricultural ones, is more than interesting.

An ideograph, it may be explained, is a written symbol, usually derived from a picture of a concrete object, which contains in itself a complete idea. Of course, as learning advances, these ideographs are devised to convey abstract ideas. But the ideograph always stands as the very antithesis of an alphabetic language. It is probably true that the use of those ideographs served to retard the development of the Chinese beyond a certain point. This, however, is a subject to which we must return in a later chapter.

Even if the Chinese nomads did traverse the almost uninhabited regions of Western Central Asia, where there was practically nobody to oppose their progress, we may be quite sure that when they had crossed the mountains and desert, and emerged into the province of Kansuh they promptly found the inhabitants ready to fight with them in defense of their homes. For the Chinese were not the first inhabitants of that country. "Aborigines" is a word that is loosely used, and it is impossible to say that the people whom the Chinese found in Shensi were absolutely aborigines. That province of Shensi is just west of the great bend of

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the Yellow River which is here forced by the Peling Mountains to turn sharply to the east after coming down in an almost straight course from the Mongolian frontier and the Altai Shan.

The Chinese conquered the aborigines, it is true, but they were rarely guilty of a direct effort to exterminate on a wholesale scale, and they probably remained quietly in Shensi for some time. Then they pushed themselves farther and farther south and west; but they were strangely slow in getting into the east and southeast or the rich coast provinces. Eventually, however, they became masters of China: that is the eighteen provinces of what the people meant when they spoke of Chung-kuoh; it did not formerly include Manchuria, Mongolia, Tibet, and the outlying possessions toward the west and northwest. I do not know if the name is now used inclusively or not; but I suppose it is.

At any rate when the famous Chinese historian Sz-ma Ts'ien appeared, in the first century B. C., he declared that during the later years of the Chou Dynasty, or from 827 to 255 B. C., the records of his country become reliable, and his opinion has been confirmed by some bamboo slips bearing incised writing—done with a style—that were found in A. D. 284 in the grave of a

feudal chief who had lived in North China during the fourth century B. C. In Sz-ma Ts'ien's time, the eighteen provinces were not organized as they were subsequently, but the Chinese State had been firmly established.

CHAPTER II

THE REPUBLIC OF CHINA

ALTHOUGH we have been accustomed, and quite properly, to think of China as the oldest continuous imperial government in the world, as a matter of fact the united China proper, that is the eighteen provinces which are considered when a true Chinese speaks of the Middle Kingdom, became a united State only about two thousand years ago. The great Emperor Shih Hwang Ti (often spoken and written of as Ch'in Hsih Huang) effected the union of the various feudal states that had maintained a sort of independence until that time. He then divided the country into thirty-six provinces and to each he appointed three high rank officials to administer the affairs of that particular province. The officials were held to be directly responsible to the emperor himself, and the system then established continued without material change until the overthrow of the Manchu dynasty which abdicated February 12, 1912.

This statement in no way impugns that which has been made by so many writers as to the great age and continuity of the

Chinese nation. Its history is remarkable and for many reasons. Even if a wonderful and radical change has recently taken place in the form of government, that does not break the sequence of the historical record. There were other great States which rivaled China in the matter of antiquity: Egypt, Babylonia, Assyria, and later Rome, for example. They were created by remarkable men; they were for a time contemporaneous with China; they reached the zenith of their development in extent and power; but they passed away while China continued to exist, and still exists with a new lease of strength and possibilities which promises well for the future.

If a republic in form of government and in being representative of the whole people is something entirely new in China, it cannot be truthfully said that the idea in certain senses is altogether an unknown one to the Chinese. The people of that land have always been surprisingly democratic in some respects, and all authorities agree in saying that while the Chinese gave little heed to what was happening on and around the throne at the capital — wherever that might be for the moment, — they insisted upon having more than a merely feeble voice as to how the affairs of their own province, city, or village should be administered. They

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did not actually demand popular representation in the way that is coming to them now, but they long ago showed a spirit which — when properly trained and fairly controlled — will probably fit them to exercise republican rights in a surprisingly satisfactory manner.

Socialism has never attained such popularity as to make it a prominent factor in the spirit of the Chinese people or in their institutions; yet there are several recorded instances of a disposition on the part of some fairly strong men in China to give to the people more consideration than they had. The most conspicuous example of this sort of socialism, was that proposed by Wang An-shih during the reign of Emperor Shen Tsung (Chin Tsong II, A. D. 1068 to 1086) of the great Sung dynasty.

That Emperor himself was so much impressed with what this man suggested that he did try to put the radical ideas into practise. The principal features of this reform were, First: Taxes to be paid in produce and manufactures; the surplus of produce and commodities to be purchased by the Government. They were then to be sent to those parts of the Empire where there was a demand and sold for a reasonable profit. The direct intention of this scheme was to do away with middlemen and unscrupulous

merchants. Second: the Government was to advance money to the farmers who had no means or insufficient capital; these loans to be repaid after the harvest. The rate of interest on such advances was to be two per cent. per month. This, of course, seems to us usurious; but it should be borne in mind that money sharks in China were then, as they are likely to be now, extorting from fifty to two hundred per cent. from any unfortunate farmer who fell into their clutches. Third: conscription was to be introduced. The Empire was to be divided into districts according to families, and each family with more than one son was to give one for military service. In times of peace those men were to pursue their customary avocation; but when war broke out they were to be called to the colors and must be ready to go at once to the seat of war. Fourth: until the time of An-shih all public works had been constructed by compulsory labor. It was now proposed to levy an income tax upon each family in order to provide funds for these public works. Of all the reforms this is said to have met with the most violent opposition. The experiment was tried for a time, but it did not prove successful and before long the laws promulgated by the Emperor to carry into effect the proposed reforms were annulled. It will be remem-

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bered that Kang Yu-wei, as adviser of the late Emperor Kwang Hsü, advocated somewhat similar reform and secured a favorable hearing from his imperial patron. If he had not managed to get out of the country he would have been executed, as were so many of his friends, by the great Empress Dowager.

The flag which has been adopted by the Chinese Republic itself indicates how far from their past the new rulers at least hope they have gone. The old flag was an elongated triangle, called technically a pennant, its base towards the staff, yellow in color, with a notched or saw-tooth edge, and in the center a curving, twisting, snarling dragon. It was typical in every way. The color stood for the rulers, the hated Manchus; the edge typified the rough attitude that the Manchu Government adopted towards all people in every direction; the dragon was peculiarly Chinese, breathing forth fire to consume whatever stood before it. It was not a pretty banner, no matter how we consider it: in shape, color, or design; and as a whole it was as blatant as the threats which the Peking Government used to make, for there never was one of them that the authorities could enforce.

The new flag is appropriate in form, for it is that which has been adopted conven-

tionally by all nations as an ensign, and the design is emblematic. There is just a little imitation of the Star Spangled Banner, because the five stripes indicate a union of the many principal factors in the new state, as do the thirteen stripes in our flag stand for the thirteen original colonies which banded themselves together to form the United States of America.

But the five factors in the Chinese Republic are not distinct yet co-ordinate states. They tell us that the Chinese Empire was and the Chinese Republic is a coalition of several peoples who are all of Mongoloid type. To the topmost stripe of the flag the Chinese themselves have laid claim, thus assuming precedence over the Manchus; therefore the red stripe stands for the 407,253,000 people of the eighteen provinces of China proper. It is rather strange that they should have chosen this color for themselves, because they are not really a martial people and red is the recognized sign of the god of war. The next stripe from the top is yellow and it is to represent the 16,000,000 people of Manchuria. The pale blue color of the next lower stripe is for the 2,600,000 inhabitants of Mongolia. The next stripe, white, is for the 6,500,000 people of Tibet, while the black stripe at the bottom is for the 1,200,000 peoples of Chinese

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Turkestan, etc., nearly all of whom are Mahometans.

I have taken my figures from the last edition of the Statesman's Year Book, but I entirely agree with the Hon. W. W. Rockhill, who is now our Ambassador to Turkey, but who was for several years Minister to China, and before that a great traveler throughout the Chinese Empire. Mr. Rockhill thinks that the population of China proper is probably less than 270,000,000 at the present time. I add that my own opinion is that when a proper census is taken of the Chinese Republic in extenso (if that time ever comes) it will be found that the 433,553,030 shrinks by much more than one hundred millions; and this opinion has been confirmed by several Europeans, generally Germans or Frenchmen, who have recently had better opportunity for travel in the interior of China than I. Even so, in the matter of population the Chinese Republic at once takes a prominent place in the world, and the character of the population is high.

When we come to areas, it is easier to tell more precisely what the extent of the Chinese Republic is, because geographical divisions are more readily defined and measured than is population. The eighteen provinces of China proper have an area,

estimated it is true, as is the case with all other divisions, yet fairly exact, of 1,532,420 square miles, Manchuria 303,610, Mongolia 1,367,600, Tibet 463,200, Chinese Turkestan, etc., 550,340, a grand total of 4,277,170; as against that of the United States including all outlying possessions of 3,699,076 square miles. So that the newest Republic in size is decidedly the largest in the world.

China's right to include all of Manchuria is disputed by Russia and Japan; and Russia would certainly declare that the Chinese Republic has little or nothing to say about Mongolia, and little, if anything, about Eastern Turkestan, etc., yet it is to be hoped that when the great Powers of the world have followed the example of the United States in recognizing the Republic of China and have shown a disposition to admit and uphold her lawful claims, all of these outlying portions may be restored absolutely. Not only so, but there will probably be evinced a willingness to restore such places as Weihaiwei, Kiaochau (Tsintau), and perhaps others that are not of much use or benefit to the European Powers that have secured possession of them.

People of the United States are naturally inclined to judge of our Chinese neighbors by the coolies, laundrymen, house servants,

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shop-keepers, and others who are conspicuous; and because of the preponderance of the first two classes to set their standard of Chinese intelligence at a rather low point. This is most unfair. I do not mean to intimate that our Chinese neighbors are conspicuous for education, but there are really very few Chinese, above the peasant class, who cannot read and write a little. Their ideographic language makes it possible for a person to learn the few score, or possibly few hundreds, characters that are useful in his particular trade, without his bothering himself to learn a great number of those which specifically pertain to some other occupation. The market gardener knows how to make the symbols that stand for his wares; the laundryman has command of his own special vocabulary, and so with others. In a certain sense the same limitation exists among our own lower classes, whose vocabulary it will be found is astonishingly limited; and even people who are properly credited with a fair education do not as a rule make use of more than a few thousand words.

It would take very much more space than is at my command to give a complete description of the natural features of the Great Republic of China. Every phase of natural scenery is to be found in some portion or

another thereof. Along the eastern coast there are smiling valleys in which the cultivated fields come down so far that their protecting dikes are lapped by the sea waves; or there are stretches of clear sandy beach, where bathing is to be enjoyed to the fullest, or there are bold, rocky headlands that stand as a menace to the unwary navigator or as protecting giants, according as one is disposed to look upon them.

Back from the coast in the innumerable river valleys, agriculture of every kind is carried on with an incisiveness which makes the beholder marvel that man, with the apparently inadequate accessories which the Chinese agriculturalist possesses, can have done so much. Yet it has to be admitted that when the crops are measured by pounds or bushels or whatever the standard may be, and the value computed by prices the farmer receives, the return is absurdly inadequate. There ought to be some great missionary work done among the agricultural classes of China to enable them to get nearer one hundred cents value for each dollar's worth of labor, seed, and fertilizer that they put into their fields than they now secure. But it will be a long and discouraging task, because the conservatism of the Chinese peasant is almost adamant. To change from the time-honored ways of his fore-

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fathers will seem to him both useless and actually dishonorable. Yet this is only one of the changes that must come to Republican China.

In picturesqueness the river valleys of China need fear no comparison with the rest of the world. Their lower reaches will seem tame, because they flow through such wide stretches of flat country, yet this is markedly true of the Yang-tze only. The southernmost river of some importance, is the White River that flows past Canton and empties into the bay between Hong-kong and Macao at Boca Tigres, "The Tiger's Mouth." This is just below Whampoa, which place itself offers much of interest both historically and scenically; as soon as one enters the river it recalls the episodes of a century ago, when Europe was insisting upon the right to trade and to trade as contributed most to the pockets of British and other alien subjects. The history will arouse varying sensations according to the sentiments of the traveler. Thence up that same river, which bears many Chinese names, to the head of navigation there is abundance of that which is picturesque in every way.

As it is practically impossible to ascend the great Yang-tze River from mouth to source, it is well now that we are in the

region where it begins, to pass from the headwaters of the White River into the mountains of Tibet. It will be noticed that this, the greatest river of Asia, as well as the Mekong that flows down into the Shan States and French Indo-China, are very neighborly, and furthermore that the great Brahmaputra, is not far away.

In that great world of mountains, the extreme eastern portion of the Himalayas, there is everything that the seeker after a mingling of the picturesque with a spice of danger can ask. The Imperial Government of China never did succeed in establishing firmly its rule so as to make traveling perfectly secure for the explorer in this region, and the Republic will probably have a good deal to do before it can accomplish that same desired end. Still it need not be fatal to go there and there remains something for the explorer yet to do, besides enjoying mountain scenery that is wonderful.

If one were to combine the Chinese records of the Hoang-ho, we call it the Yellow River, with the accounts that interested and observing strangers have given us, it would be a long and pathetic story. Most properly have the Chinese people given to that wayward river the pseudonym which means "China's Sorrow," because neither wars nor oppressions have begun to bring a tithe of

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the sorrow that the river has caused the people from time almost immemorial. Its name "Yellow" is well chosen because of the muddy color of the water; but what does that earthy tint imply?

Follow up the stream from its present mouth on the Gulf of Chihli and note the bare hills, and then the bare mountains. Their sides are now scarcely more than naked rocks; yet there was a time far back in history when those hills and mountains were covered with dense forests. Had there been a glimmer of the science of forest conservation in those remote ages, there would be none of those terrible tales of "China's Sorrow" sweeping to death a million or more people in one flood. The money value of the damage wrought by the river cannot be computed. But the senseless destruction of forests has always been the greatest curse of the Chinese people, and nothing is being done even now to compel them to mend their ways.

After rivers, one naturally thinks of lakes. Of these there are no great ones in any part of the Republic. The Chinese themselves admire almost extravagantly what is called the Poyang Lake, but it is really nothing more than the spreading out of the Yang-tze River into a great depression south of the river and near the city

of Hankow. Yet this lake figures largely in art and poetry.

Scattered all over the Republic there are many small mountain tarns, that would be popular and attractive were it not for the naked hills which surround them. What the future may bring forth it is hazardous to say, but it is possible that as the rule of authority extends and facilities for traveling in the interior become greater, some of these mountain lakes may become as popular summer resorts as are several of the Japanese lakes.

CHAPTER III

MYTHS ABOUT CREATION AND OTHER THINGS

FUH-HI is said to have been the first earthly sovereign who ruled in any part of the domain that we call China. His accession is placed at some time between 3,322 to 2,852 B. C., and with him commences the period which the Chinese know by the title of "The Time of Highest Antiquity." Yet before Fuh-hi back to the creation of heaven and earth, there was an interval of at least five hundred thousand years. Because of a similarity in the sound of that first earthly sovereign's name "Fuh" with the name which the Chinese give to Buddha, "Fuh" or "Foh," some Chinese declare that they were one and the same person, but it is needless to say this confusion is without a semblance of foundation.

There are innumerable myths and legends connected with the creation to be found in Chinese literature. This is just what we should be lead to expect of a people so intensely superstitious as practically all of the Chinese were, and as many of them are

even now. Yet not all of them were so childishly superstitious. One of the best and cleverest of their historians, Yang Tse who is often quoted by the earliest American and European writers about China, declared: "Who knows the affairs of remote antiquity, since no authentic records have come down to us? He who examines those stories will find it difficult to believe them, and careful scrutiny will convince him that they are without foundation. In the primeval ages no historical records were kept. Why then, since the ancient books that described those times were burned by Tsin, should we misrepresent those remote ages, and satisfy ourselves with vague fables? However, as everything except Heaven and Earth must have had a cause, it is clear that they have always existed, and that cause produced all sorts of men and beings, and endowed them with their various qualities. But it must have been man who in the beginning produced all things on earth, and who may therefore be viewed as the lord and from whom rulers derived their dignities."

The ordinary Chinese philosophers of ancient times felt called upon to advance some sort of theory as to the creation of the world. Having no idea of a Supreme God, by whom all things were created, they de-

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vised a theory which satisfied them and those who listened to them, or afterwards read their writings. According to this theory there were two great and mysterious principles in nature, the male and the female or as they called them "The Yang," which was strong or hard, and "The Yin," which was weak or soft. These produced heaven and earth in very much the same way as children are born to human parents, and afterwards all things were similarly produced.

One of those philosophers explained this theory concisely thus: Reason produced one; one produced two; two produced three; three produced all things. But what was Reason? Some give it the name of *Tae-keih*; but this is not at all satisfactory for it means simply "Great Power." By this scheme of creation, then, heaven and earth were separated in a measure; yet all was chaos. Then appeared Pwanku or P'au Ku, who was the first inhabitant of this earth. One legendary explanation of this name is interesting and ingenious: *Pwan* means a "basin," referring to the shell of an egg; *Ku* means "solid or to secure," intending to show how the first man Pwanku was hatched from the chaos by the dual powers, and then settled and exhibited the arrangement of the causes which pro-

duced him. Pwanku set himself to the task of giving form to the heavens and the earth. With a mighty chisel and mallet he split off and fashioned the great masses of granite that surrounded him. Through some of the openings thus made, the sun, moon, and stars appeared. Always associated with him in pictorial art are his companions, the dragon, the phoenix, and the tortoise; the unicorn is sometimes added, but no explanation of their creation or reason for their being is given. Pwanku labored for eighteen thousand years, and little by little his work developed while he himself increased in stature. He grew six feet each day until his work was finished, when he died.

“His head became mountains, his breath wind and clouds, and his voice thunder; his limbs were changed into the four poles, his veins into rivers, the sinews into the undulations of the earth’s surface, and his flesh into fields; his beard, like Berenice’s hair, was turned into stars, his skin and hair into herbs and trees, and his teeth, bones, and marrow into metals, rocks, and precious stones; his dropping sweat increased to rain, and lastly (*nascitur ridiculus mus*) the insects which stuck to his body were transformed into people!” *

* *The Middle Kingdom*, S. Wells Williams.

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It is a marvelous pity that Pwanku's tortoise did not survive at least until men had developed the art of writing, for on the creature's thick upper shell was written — so it is declared — the history of the world up to that time; but the priceless record was lost forever!

It will be noticed that lightning is not mentioned in this account. That is because the fire from heaven and the thunder were not associated as related phenomena, until long after the Chinese had made great advance in culture. The anger of the celestial beings was displayed by that fire from heaven, but that it caused the thunder did not at first occur to those simple people.

When Pwanku's task was finished there came three mythological personages, who are called, respectively, the Celestial, the Terrestrial, and the Human Sovereigns. They were of gigantic form and are associated in a curious trinity of persons, heavenly, earthly, human. Each one lived for eighteen thousand years. In this wonderful cosmogony there appeared, after the three sovereigns had passed away, two other monarchs who were almost as famous, and apparently they were much more beneficent to ordinary mortals, that is, later human beings.

The first of this trinity was Yu-chau, which means "having a nest" because he taught the numerous progeny of his ancestors to build nests. Whether this means literally that the remote ancestors of the Chinese were tree-dwellers, like the Indians on the Orinoco River of South America, and elsewhere in the world, or is used figuratively, it is impossible to say; but probably it is simply a fanciful way of saying that the people from thenceforth dwelt in something like habitations, having previously lived in caves, when they did not sleep in the open.

The second of those monarchs, Sui-jin, or "fire-man" discovered that by rubbing two pieces of dried wood together he produced fire. This blessed Promethean gift was of inestimable benefit to mankind, who had until then been compelled to eat all food raw. Flesh and certain vegetables were now properly cooked and the people were greatly delighted at this wonderful improvement.

The people had not yet any mode of writing or keeping accounts. Sui-jin therefore took cords of different colors or materials in which he tied knots that served him as memoranda for keeping some of his records. We recognize in this the *quipus* of South America. By developing this ingenious

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process, people eventually became expert in imparting information to distant friends. Sui-jin also erected a public assembly hall wherein the people were given instruction in various matters, and by thus associating together they advanced in culture. The Chinese records of these myths are so phrased as to lead us to suppose the people were all in one great community; this, however, is a detail which demands neither confirmation nor refutation. There are so many other myths and legends which deserve at least a little attention, that we must pass on from those relating to Creation.

Fuh-hi, who was mentioned at the opening of this chapter, is given rank and dignity of being called "the first of the Five Emperors," who appeared as the mist partially blew away when the purely mythological era had ended. That Fuh-hi is also given the honor of having been the founder of the Chinese Empire. He reigned in Shensi from 2,852 to 2,652 B. C., and his capital was Hwa-sen. He must have been something of a philosopher as well as a monarch. In his time and for many centuries afterwards, the fact of being Emperor or ruler, whether it was of a petty principality or the empire which gradually developed, meant that the sovereign was also a soldier, for it was expected that he should

lead his people in war or he could not govern them properly in peace.

Had this principle been lived up to constantly by the later Chinese, they might have been able to make a better fight than they did against the Tartars,—Mongols and Manchus. Fuh-hi was interested in studying the course of Nature, the seeming regularity of the recurring seasons inspired him with a desire to trace the causes of her great revolution. He therefore invented a system of lines, one long and two short, which in combination gave eight trigrams, or *Kwa*, each one of which represents a natural object, Heaven, the Sky, Water collected in marsh or lake, Fire, Thunder, Wind, Water in clouds, rain, springs, streams, and also the Moon, Hills or Mountains, and the Earth.

They also denote attributes arbitrarily arranged according to the natural object: Strength, Power; Pleasure, Satisfaction; Brightness, Elegance; Moving Power, Flexibility; Peril, Difficulty; Resting; Capriciousness, Submission. They stand, too, for the eight cardinal points of the compass according to Chinese ideas: south, southeast, east, northeast, southwest, west, northwest, and north. They likewise furnish the state and position, at any time or place, of the two-fold division of the one primor-

dial *ki*, or "Air." Thus they become the source whence the system of Fung-shui is derived.

Fung-shui literally means "Wind and Water," and is the foundation of a wonderful geomancy, which contained most of the Chinese science and explained, in an unsatisfactory way, their superstition. Although based upon Fuh-hi's *kwa*, yet this Fung-shui was not systematized until the twelfth century of our era; after that it extended its influence and continuity until very recent times. It would be impossible to discuss Fung-shui thoroughly, unless one entire volume were devoted to the subject. Its most important influence, so far as foreigners were concerned, was that it determined the choice of a burial place, being supposed to be connected with the past, present, and future.

A grave having been located by the *Fung-shui Siensang*, "Wind and Water Doctor," its removal or any interference with it would entail disaster; hence it was Fung-shui that so often stood as an obstruction to the building of railways, opening of mines, and many other industrial improvements. With the change that has taken place in education and habit of thought, the influence of Fung-shui has been pretty nearly relegated to oblivion; although in

remote districts it is still troublesome sometimes; and the determination of a burial place is even now determined by the *Fung-shui Siensang*.

Myth attributes to Fuh-hi many other beneficial things, and after living some two hundred years, he died greatly regretted.

It is not the purpose here to distinguish between fact and fiction because of the former there is practically none. Whether it was Fuh-hi, or Hwang-ti, who came after him, or Tsang-kieh, who is alleged to have flourished about 2700 B. C., that invented writing, does not much matter. The art was certainly of great antiquity, and the myth attached to it says that it came from the last mentioned personage noticing the markings on the shell of a tortoise. By similar lines and then imitating common objects in nature, symbols to represent ideas were devised. It will be noted that in this myth there seems to be a survival of that connected with Pwan-ku's attendant tortoise.

Legend attributes to Hwang-ti the first use of brick in architecture, building of villages and cities, and the establishing of the people in fixed centers, about which they were commanded and taught to cultivate the soil; in his time the greatest order is said to have prevailed, after he had con-

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quered the forces of his predecessor Shin-nung. Chinese historians do not lay much stress upon this apparent rebellion if such it was. Hwang-ti is said to have built an observatory and to have corrected the calendar; to have invented arms, carts, boats, water-clocks, chariots, and an ingenious musical instrument. He also introduced coined money and fixed the standards of weights and measures.

His Empress was likewise a remarkable personage, for legend attributes to her the rearing of silk worms, reeling and spinning their floss, and weaving it into material which was used for elegant robes. Another myth tells us that Hwang-ti's son and successor, Shan-haou, saw a phoenix and admired it so much that he commanded all officials to have the effigy of that bird embroidered on their robes of state. This custom survived until the year 1912.

Myths innumerable gather round the heavenly bodies. The sun, moon, and planets were believed to exert great influence upon this earth, its inhabitants, and all its growth; therefore change in the color or general appearance of any one was pregnant with meaning. Any marked change in the appearance of the Sun presaged misfortune to the State or its head; such as revolts,



PAGODA *near Canton*

floods, famines, or the death of the Emperor. If the Moon looked unusually red or seemed to be too pale, there were bad times ahead for ordinary men.

Symbolism was inevitably connected with these ideas, and hence we find that a raven drawn within a circle stood for the Sun; while a rabbit standing on its hind legs and grasping in its forepaws a long pestle with which it pounded rice in a mortar to clean it of the hull and coarse skin, stood for the Moon. But there was another symbol for Luna and that was a three-legged toad. This myth came from a legend of a beauty of mythical times whose name was Chang-go. It is said that she, like so many other beautiful women, was loath to lose her beauty and to pass away in death. Therefore she procured from a magician some of "the liquor of immortality" which she drank, and was immediately carried up to the moon, where she was transformed into a toad. The Chinese declare that the outline of the toad may be traced on the face of the Moon when she is at her full. This toad — really the beauty for whom it stood — is specially worshiped at the time of the full moon in mid-autumn and at that time cakes of a particular kind are sold. This myth with many others has been trans-

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ferred to Japan where they flourish quite as vigorously as ever they did in the land of their origin.

Every one of the constellations has its own peculiar symbolism, and there is an emperor to rule over all these conspicuous groups of stars. This celestial government is as completely organized as any upon earth, with empresses, an heir apparent, (although how he succeeds, since immortality is one of the attributes of those heavenly creatures, is not clear), subordinate princes and princesses, a court circle, tribunals, etc. There is one pretty, yet rather sad, myth connected with the Milky Way, that is exceedingly popular in both China and Japan. It is called "The Herdsman and the Weaver Girl."

The girl was the daughter of the Sun-god, and she was so remarkably diligent with her loom that her father grew worried about her. He concluded that matrimony would divert her mind from her incessant task, and so he arranged a marriage with a neighbor who herded cattle on the bank of "The Silvery Stream of Heaven." The story is found in many books, yet the Chinese and the Japanese versions vary but little. According to one version the Weaving Girl was so constantly kept employed in making garments for the offspring of the Emperor of

Heaven — in other words, God — that she had no leisure to attend to the adornment of her person. At last, however, God, taking compassion on her loneliness, gave her in marriage to the Herdsman who dwelt on the opposite side of the river. Then the woman began to grow remiss in her work. The angry Emperor of Heaven then compelled her to re-cross the river, and at the same time he forbade her husband to visit her oftener than once a year. The Herdsman is the bright star in the constellation Aquila. The Weaving Girl is the similar star in Vega. They dwell on the opposite sides of the "Celestial River," or the Milky Way, and they can never meet except on the seventh night of the seventh moon, a night which is held sacred to them.

Another version represents the pair as mortals, who were wedded at the early ages of fifteen and twelve, and who died at the ages of a hundred and three and ninety-nine respectively. After death, their spirits flew up to the sky, where the supreme Deity bathed daily in the Celestial River. No mortals might pollute it by their touch, except on the seventh day of the seventh moon, when the Deity, instead of bathing, went to listen to the chanting of the Buddhist Scriptures. The seventh moon, of course, referred to the old Lunar Calendar. That is

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to say, the time when the pair are reunited comes toward the end of summer and it will be noticed that the stars which represent them are fairly close together and touching, as one may say, the banks of the Heavenly stream.

CHAPTER IV

CHINESE LITERATURE AND FOLK-LORE

IT will have been inferred from what was already written in the preceding chapters, that the literature of the Empire, and perhaps of a period before that Empire was organized, constitutes a considerable legacy to which the new Republic has fallen heir. Yet if the educational, technical, industrial, political, and many other reforms are carried out, the value of that legacy will be greatly impaired if we do not wish to say destroyed altogether.

Indeed there are not wanting some Chinese of the "advanced thinker" type who say frankly that when new China has actually gained the position she deserves and is once firmly planted on her own feet, there will be little cause for regret were the act of Chi Hwang-ti ("The First Emperor") repeated so far as most of the so-called "Classics" are concerned. To understand this allusion, a little bit of interesting history must be introduced here. During the time of the Chou Dynasty (1122 to 255 B. C.) China was in fact a group of

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feudal states very loosely joined together, and the "Emperor" was in reality only the head of that state which, for the time being, was the most powerful in martial ability.

In the western section of the relatively small area then immediately connected with the Chinese people was a clan, the Tsin, who had long been powerful. They lived in what is now the great province of Shensi, but their authority extended northward into Kansuh, southward in Sz-chuan, perhaps beyond the Yang-tze River, and westward almost indefinitely. They occupied about one-fifth of the whole country that could then have been looked upon as the realm of China, and the number of the clansmen probably amounted to one-tenth of the whole population of China.

One of these Tsin chiefs had the audacity to make arrogant demands upon the imperial chief of the feudal congerie, and backed up his demands by entering what may be called the Imperial Domain, defeating the troops of him whom he should have acknowledged as his master. This master was Tung-Chau Kiun, 314 to 255 B. C., the last of the Chau Dynasty. If we say that a "rebellion" is an unsuccessful revolt against constituted national authority, while revolution is the successful revolt, we

must not speak of the act of that audacious subject as rebellion.

But by whatever name we call his act, it is certain that Chausiang Wang, 255 to 250 B. C., was successful, and made himself master of the whole empire, as it was then constituted. He did not actually assume the title of Emperor, although his name appears in the list of Chinese sovereigns; but his son Chwangsiang Wang, 249 to 246 B. C., did so. All of the blood royal of the Chau Dynasty who could be found, whether adult or child, male or female, were butchered by Chwangsiang's troops most ruthlessly; and the process of subduing all the rest of the states in the congerie was carried on effectively, until he was supreme.

He then took for himself the title of Chi Hwangti, and established a dynasty which he called the Tsin. It is likewise known as the Ch'in, and some writers declare that from this word came the name China. This is because the first people of the West who knew anything about the Chinese, spoke of them — we are told — as "people of the land of Ch'in." It is not difficult to believe that this word would readily become "China." As the Italians say, *se non è vero, è ben trovato*, or "if it is not true it is cleverly invented."

This monarch, who has been called the Napoleon of China (although to the minds of many that is a distinction which cuts two ways!) was really a remarkable man in many ways, and that the people generally looked upon him as such is evident from the fact that later generations took pride in calling themselves "Men of Tsin." But there were, and there are, good Chinese who execrate his name because he presumed to arrogate to himself an equality with the three great Emperors of the Mythical Period, Fuh-hi, Shin-nung, and Hwang-ti, to whom are assigned the years from 2852 to 2597 B. C.

Chi Hwangti was certainly a vain man. His vanity, stimulated by the advice of his Prime Minister, Li-szu, made him wish to destroy all records of every kind that had been written prior to his own time. By doing this he hoped to compel posterity to regard himself as the very first Emperor of the Chinese people. The Prime Minister had reported to his master that the influence of the scholars was pernicious and their writings merely contributed to cause confusion. Hwang-ti's special animosity was directed against the writings of Confucius and Mencius, explanatory of the Shu-king, which will be described presently, because that work dealt with the feudal states of

China, whose remembrance the new "First Emperor," wished to blot out absolutely.

But the real reason for the unpopularity of the literati was that they constituted the conservative element of the populace and were always ready to oppose all efforts at reform which the Emperor might wish to institute. In this aspect of the literary class, history repeated itself very emphatically in the twentieth century, for it was the literary men and the Manchus who tried to thwart the efforts of the late Emperor Kwang Hsü and those of his aunt, the great Empress Dowager, when they were trying to make China a factor in the world's affairs. It will now be understood what is meant by saying that some of the most radical of the Chinese progressives think it would do little or no harm to repeat Hwang-ti's destruction of the "Classical Literature."

My introduction to Chinese literature was through the reading by my teacher of *San kuo chih yen i*, and his explanation thereof. This is an historical novel based upon the wars of the Three Kingdoms. When the Han Dynasty was overthrown, A. D. 190, there was the greatest confusion throughout the whole of China, and because of the many important characters who appeared upon the stage of the national play-house,

it was a period of great interest and the account of the wars between the three rival, petty kingdoms; first Wei, in the central and northern provinces with their capital city Lo-Yang in Honan province; second Wu, which included some of the provinces south of the Yang-tze River, its capital Nanking; and third Shu, which included most of the western part of the country, particularly the great Sz-chuan province, with its capital city Cheng-tu.

I have always said that the true Chinese people are not warlike or naturally blood-thirsty, and I am as firmly convinced as ever of those facts. Yet it is astonishing what a hold this *San kuo chih yen i* has upon them. It tells of the distractions of that period, of the clash of armies in fierce battle; of the cunning plans laid by skilful generals to deceive their rivals, and to gain victory when it was not always true that the Lord is on the side of the largest legions.

As an illustration of these cunning tricks, there is a story told that one admiral, whose supply of arrows was nearly exhausted, had a number of dummy sailors made by stuffing clothes with hay. Then he bore down towards the enemy and gave all indications of attack. The opposing admiral at once ordered his men to send a shower of arrows against the approaching

enemy, being deceived by the appearance of the dummies into supposing that he was slaughtering the soldiers of his enemy. When the attacking, wily admiral thought that he had sufficiently replenished his supply of arrows, he drew off and then made preparation for a serious attack, which was entirely successful.

This same book bristles with accounts of the valorous deeds of individuals that simply pass beyond our ability to comprehend. There are so many of them that they become almost commonplace. I have already given one of these tales and there are plenty more for those who care to read. It is entirely true as Dr. Herbert A. Giles says: "If a vote were taken among the people of China, as to the greatest among their countless novels, the Story of the Three Kingdoms would indubitably come out first."

I had worked hard at the Chinese language for eight or nine months, when I suddenly found myself thinking and even dreaming in the Swatow vernacular. Then my teacher said I was ready to hear the *Sam koku*, as he called the title of the novel. He read it to me, but he put it into the simple local dialect which I was able to understand, and I really did find myself enjoying the book.

Many centuries before the beginning of

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our era, the citizens of the ancient feudal states of China enjoyed a considerable measure of physical civilization. When they were not at war amongst themselves, there was a reasonable security for life and property. The people lived in fairly good houses, they were dressed in silk or robes made from homespun cotton or other fibers; they carried umbrellas both against the sun and the rain; they sat on chairs and at tables around which they gathered for meals or other purposes; they rode in carts or chariots; they traveled extensively in boats along the rivers and connecting canals; they ate their food off plates and dishes of pottery which were perhaps coarse, yet they were certainly superior to the wooden trenchers that were common in Europe until a surprisingly short time ago.

"They measured time by the sundial, and in the Golden Age they had two famous calendar trees, representations of which have come down to us in sculpture, dating from about A. D. 150. One of these trees put forth a leaf every day for fifteen days, after which a leaf fell off daily for fifteen more days. The other put forth a leaf once a month for half a year, after which a leaf fell off monthly for a similar period. With these trees growing in the court yard, it was possible to say at a glance what was the

day of the month, and what was the month of the year. But civilization proved unfavorable to their growth, and the species became extinct." *

In the sixth century before Christ the Chinese had a written language, fully competent to express the most varied forms of human thought. It was almost identical with the present ideographs, if we make reasonable allowance for certain modifications of forms which have been brought about by the use of paper and the paint-brush pen that have been used for so long, instead of the thin bamboo tablets and the sharp stylus of old times.

Confucius was born, it is generally agreed, in the year 551 B. C. He may be regarded as the founder of Chinese literature. Whether there had been before him anything that we may properly call general literature, it is impossible to say. But apparently the main use to which writing had been put was to keep the records of the imperial court and to note the doings of the dynasty.

Confucius gathered together whatever of literary fragments he could find, and these he compiled and edited in the *Shu Ching*, "The Book of History." (Williams calls this *Shu King*, "Book of Records.")

* Giles, Herbert A., A History of Chinese Literature.

There were originally, it is said, one hundred of the documents comprising this work, and they covered a wide range of time from the twenty-fourth to the eighth century before Christ. The first two of these documents refer to Emperors Yao and Shun, who reigned from 2357 to 2205 B. C., during what Chinese antiquarians regard as the Golden Age of their country. Yao "united the various parts of his domain in the bonds of peace, so that concord reigned among the black-haired people." In this Book of History there are some poems that admit of very close rendering in English, for it is a curious fact that in directness of expression and in the arrangement according to the rules of syntax, the English sentence is very like the Chinese.

We are likewise indebted to Confucius for the preservation of what is considered the next most ancient work in Chinese literature. It is the *Shih Ching* or "Book of Odes." (Williams calls it *Shi King*.) It is a collection of rhymed ballads in various meters, usually four words to the line, and showing a curious balance between the main word of one line and that of the complementary line. The poems were composed at various times between the reign of Emperor Yu, distinguished by being called

"The Great" (2208 to 2197 B. C.) There are now three hundred and five of the ballads, and therefore the collection is called "The Three Hundred." It is said that Confucius made his selection from something like three thousand pieces that he gathered together from all parts of the country during his wanderings. They are all very didactic, and each is considered to hold a hidden meaning or to point some moral. This is an admirable illustration:

Don't come in, sir, please!
 Don't break my willow-trees!
 Not that that would very much grieve me;
 But alack-a-day! what would my parents say?
 And love you as I may,
 I cannot bear to think what that would be.

In this, commentators discover a hidden historical meaning; that a feudal chief whose brother had been attempting his overthrow, being loath to punish that brother, finds excuse for not doing so.

It is declared that Confucius himself attached so much importance to these ballads, that when his own son answered negatively to the question "Have you learned the Odes?" the sage declared, with much heat, that until he had done so, the young man would not be fit to associate with intelligent

men. These odes possess great value for the student of ethnology, and particularly give interesting information as to manners and customs of the Chinese people before the time of the great Confucius.

Perhaps the oldest book of all, and the most important one of the pre-Confucian works, is the *I Ching* or "The Book of Changes" (the *Yih King* of Williams). It is credited to Wen Wang, who was virtually the founder of the Chou Dynasty. His son, Wu Wang, became the first sovereign of the dynasty which held the throne from 1122 to 255 B. C. The importance of this book, in the eyes of the Chinese students of former times, was the fanciful system of philosophy deduced from the eight trigrams, which have been already mentioned, in connection with Fuh-hi. For an illustration of the reading of these trigrams and the expanded diagrams based upon them the reader is referred to Dr. Legge's works, or Giles' Chinese Literature.

The *Li Chi*, "The Book of Rites" (Williams' *Li Ki*), and the older work *Chou Li*, "The Rules of the Chou Dynasty" are always coupled together, forming one of the Six Classics, recognized in ancient times. Their names indicate sufficiently what they are. The last of the great Five Classics, as

the ancient literature came to be constituted, is the *Ch'un Ch'iu*, or "The Spring and Autumn Annals" (Williams' *Chun Tsiu*). It is merely a chronological record of the chief events in the State of Lu, where Confucius was born. It covers the years from 722 to 484 B. C., and is generally regarded as the only one of the Classics which may properly be attributed to Confucius himself.

The great mass of Chinese literature consists of commentaries upon the Classics, explanations of obscure passages, and varying readings. I do not mean to say that during the 2500 years, during which the Chinese have possessed the art of writing, there has been nothing of a general nature added to their literature. On the contrary the collection is something enormous; and there is not space sufficient even to notice it briefly. Some of it will live; but much of it will disappear as the Chinese mind turns toward the practical affairs of life as they are to be determined hereafter.

There are many volumes of most interesting Chinese folk-lore tales that have been translated into English by competent scholars. I have space for just one and that I have selected almost as much for its brevity as anything else. Yet the theme,

conjugal fidelity, is one that is very dear to the Chinese.

THE FAITHFUL GANDER

A sportsman of Tientsin, having snared a wild goose, was followed to his home by the gander, which flew round and round him in great distress, and went away only at nightfall. The next day, when the sportsman went out, there was the bird again; and at length it alighted quite close to his feet. He was on the point of seizing it, when suddenly it stretched out its neck and disgorged a piece of pure gold; whereupon the sportsman, understanding what the bird meant, cried out: "I see! this is to ransom your mate, eh?" Accordingly, he at once released the goose, and the two birds flew away with many expressions of their mutual joy, leaving to the sportsman nearly three ounces of pure gold. Can, then, mere birds have such feelings as these? Of all sorrows there is no sorrow like separation from those we love; and it seems that the same principle holds good even of dumb animals.

CHAPTER V

EDUCATION: FORMER AND MODERN

WHILE I was making my first lengthy stay in China, the Rev. Justus Doolittle was putting through the press his interesting book, "Social Life of the Chinese." It was a valuable work in many ways and this fact is made clear by the reference to it made in the later editions of Dr. Williams' more famous "The Middle Kingdom." Doolittle wrote truthfully at the time that a great obstacle to the speedy conversion of the Chinese, was their systematized, superstitious, and idolatrous education. The child and the youth were all then taught to believe in the constant presence and powerful influence of numberless gods and goddesses for good or evil. He wrote: "For instance: from the time of birth till sixteen years of age, boy and girl are taught to believe that they are under the special protection of a female deity fancifully called 'Mother.' During this period various superstitious and idolatrous acts are very frequently performed before her image or representative, either as thanksgivings for favors believed to have

been received from her by them, or as meritorious acts in order to propitiate her kind offices to preserve them in health or to cure from sickness. When sixteen years old, a singular ceremony is performed, whereby it is indicated that they then pass out of the special protection of 'Mother,' and come under the care and control of gods and goddesses in general." This writer's observations were made mainly at Foochow. Only about two hundred miles down the coast, at Swatow, I was trying to learn the Chinese language from a middle-aged man who was in the lowest rank of the literati. He had passed the first examination for the Civil Service, which was held at the *fu* capital, Tiechiu (Chowchow) and had been told that his papers were of a very high grade of excellence. Naturally he expected that the next examination, held at the provincial capital, Canton, would be equally successful; but to his amazement, he was "plucked," and this happened several times. "Why?" he asked; and most of his native friends were prompt with their answer: "Because you are a Christian!" It was true. Liu Hsiu Tsai had given up the worship of idols and the gods and goddesses of China and had embraced Christianity. In the early sixties of last century, that was

fatal for any Chinese who hoped to become a mandarin.

What a contrast there is between conditions of fifty years ago, and the fact that recently the government of the Chinese Republic officially asked Christian people all the world over to pray that the deliberations of the Chinese legislators might be guided by divine wisdom: the wisdom of the Christian's one Supreme God. The contrast has just been emphasized by the fact that the Chinese Government has notified entire freedom for religious belief.

Possibly that appeal to the world-wide Christians was, as cynics declared, a clever piece of diplomacy. The very fact that such a thing could have happened from any motive whatever, shows that the line which now divides the Chinese Republic from the past history of the great Chinese Empire, is a broad one indeed. The simile I have just used is not apt. That which divides the Republic from the Empire is not a line, it is a chasm; already so wide that it can never be bridged, and will be ever widening. In nothing is the gap so tremendous as between the old methods of education and the ways the young are now taught and will be hereafter.

In the religious communities of former

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times, Buddhist and Taoist, there were always provisions made for teaching boys who contemplated the priesthood, how to read and write a little, and sometimes this was done even when the lads did not intend to become priests. But there was precious little education about that teaching. If I were to teach my boy the letters of the Greek alphabet so that he could read every page of the Hellenic authors, I should have very little right to say he understood what he read, if I stopped there. So with the Buddhist *sutras* and the Taoist texts. Many priests could read the former, even when they were written in Sanskrit, many more could read both, if in Chinese; but not one in a hundred knew the meaning of that which he was reading.

There was no such thing as a public school in Old China, now and then some specially good prefect or local official would hire a young literary man, who had not received a government appointment, to teach a class of boys at the official residence, *yamên*; but admission was always a matter of rank and favoritism, and the instruction was never anything practical: it was simply to cram the boys' heads with the Five Classics and the commentaries thereon by Confucius, Mencius, and a thousand others whose one delight it was to split hairs!

Our quarrel with the old time and former education of China is one of character, rather than of scope. Many people tell us that girls and women were absolutely neglected in this matter, but I think this is somewhat of a mistake. There was nothing so general in the education of girls as there was amongst the boys whose fathers were able to afford to send them to school. For every village had its private school.

In one of my earliest walks — it was the first Sunday after I settled down at Swatow and there was no church service that I could attend — I passed near a small village. I heard a terrific noise of boys' voices, of that I was sure; yet they did not seem to be quarreling. Before I could put my question into words, my companion, who spoke Chinese well, answered the question that was clearly in my face and said: "That is a school!" "Ah, it is recess time, I suppose, and the lads are playing." "Not at all," was the laughing response, "they are studying their lessons diligently."

Afterwards I had a chance to visit a native school for boys, and I saw the lads sitting on the floor mats, or on rough forms. Each one was shouting out his lesson at the top of his voice, to convince the teacher that he was honestly working hard. In front of the master's desk, back towards the teacher,

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stood one boy who was reciting his lesson. The lessons were always the same; a volume or two, or perhaps a page from the idolized Classics—long or short according to the attainments of the boy and his individual capacity—and they were merely learned by rote. There was no explanation of the meaning of the hundreds of characters the boy memorized. Years afterwards that would come. The boy was not even learning to read, because it was possible that the context might cause the sound or intonation of a particular ideograph to vary a little and thus completely alter the meaning of the sentence.

Yet the rudimentary education was to continue for ten years or more; then would come from five to ten years of lectures on the same Classics, with explanation of the texts themselves, and commentaries in Chinese. By the time the young man was from twenty to twenty-five years of age, although there was no age limit, he would be ready to take his first competitive examination; and if successful, to mount the first rung of the ladder that might lead to the highest honors in the land.

It was a very beautiful and thoroughly democratic system in principle; but every one knew that when the time came for the "Budding Genius" to enter the examina-

tion hall from whence this "genius" might emerge as one "Ready for Office," his chances would be much improved if somebody's palm were comfortably greased. Nominally the papers were supposed to be absolutely anonymous. Yet there were hundreds of cases, where the examiners' particular friends passed brilliantly — even when they were known to be stupid — while hard-working and bright students were thrown out.

I know it is said that girls were terribly neglected in educational matters in China until a very few years ago; yet the records of the country show that a great many women and from all walks of life, were famous for their poems, epigrams, and other forms of composition. The education which was given to the women of China in former times, was nothing comparable with what they are able to get nowadays, yet it fitted them to be of some assistance to their husbands; and it is pleasing to note in Chinese literature that a just appreciation of this assistance is often given.

In 1834 the Rev. Charles Gutzlaff, when commenting upon the narrow scope of Chinese education, said that there was practically no such thing as an original writer, and that there had not been any of these for centuries. Some of the essays which

the successful candidates at the literary examinations had sent in, had been printed and those were the nearest approach to what may be called new publications. Yet it would have been a mistake to call them "new" in material or in treatment, for they contained nothing but what millions of similar scholars had written in precisely the same circumstances for many centuries.

Still, it was for ability to write these classical essays that officials were appointed to command armies and ships of war, without having received any more professional education than training in the use of the bow and perhaps how to ride a horse.

What a change has come over China within little more than ten years. The premonitory symptoms of that change were to be noticed a few years before the close of the nineteenth century. Indeed, it may truthfully be said that the most important lesson which the war between China and Japan in 1894 and 1895 taught the former, was that a radical change must be made in every way, if China was not to be destroyed completely, or at any rate put into a position of subordination to her former pupil and imitator, Japan. The lesson was taken to heart by some — only a few at first — but that lesson was confirmed and its teachings were

firmly driven home by the result of the Russo-Japanese war.

Whether Japan was absolutely victorious in that enterprise or not, does not matter; her temerity in facing such a foe, her prowess in the field, and the seeming success, inspired the Chinese officials and the people of the eastern provinces most tremendously. Then was the beginning of the new movement, which eventually culminated in the birth of the Republic of China.

In two years time, there has been accomplished in China that which the broadest-minded native of that country fifty years ago would have declared impossible. The old time examinations were done away with forever, and instead of meaningless expositions of what the sages in dim antiquity had said, and what later scholars had done to expound the sages' teachings; the candidates were called upon to write theses on subjects which might easily have been taken from the examination papers prepared by a professor in one of our own institutions of learning.

Education is no longer a matter of haphazard that was left to the incompetent pedagogue in village or town; and at the best that which was supplied by some kind-hearted official. The government has

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taken charge of general education, and the Minister of Public Instruction is a man who conceives his duty to be to give the Chinese people, irrespective of sex or position, as nearly the same advantages as the West offers, due consideration being had to all the circumstances.

From kindergartens to post-graduate courses at the Peking University, the scheme of education is as comprehensive as possible. It is the desire of the foremost men in the Republic, to have at least one university in each of the eighteen provinces of China proper. In the outlying possessions, the highest grades of educational institutions are to be provided as circumstances permit and the demand therefor seems urgent. At the other end of the scale there is to be common school education provided for children and youths everywhere.

There shall never again be any reason to say that the girls of China are at a disadvantage when contrasted with their brothers. Technical education is to be given as conspicuous a place as means permit. In this phase of education a great deal remains to be done; but seemingly there is no need for telling such men as Dr. Sun Yat-sen and tens of thousands who are like him in kind if they do differ more or

less in degree, that it is in this technical education rather than in the purely literary field the fateful future of China lies.

Many years ago, the younger attachés of the Chinese Legation at Washington were very plain-spoken in saying that their own people must have the control in building, equipping, maintaining, and operating the railways of China. Circumstances have made it impossible for them to attain their desire fully; and probably it is well — so long as the money for railways and so many other enterprises must come from abroad — that those who supply the pecuniary means should have the controlling voice in its expenditure. Yet in 1885 I knew some young Chinese engineers who were as competent to survey and build a railway as is any graduate of the best technical school in the United States.

Their weak point still is their inability to control properly the operating expenses; social lines are so curiously drawn in China that even under the new rule, it is exceedingly difficult to make a subordinate understand that he must obey the man who is above him, and who may possibly come of a family that the subordinate knows to have a much more diminutive ancestral tree than his own.

This seemingly anomalous state of affairs

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is just one of the proofs that there has always been a strong strain of democracy in the Chinese race. They *seemed* to stand in abject terror of a mandarin. As his lordship passed through the streets of the town, his lictors used their whips and brushes to clear a way, and the populace fell back, or went down on their knees in the dust, as though a vicegerent of the eternal gods was appearing to them. But when the time came to obey the mandate of his lordship, and do something which infringed upon a community right, there was none of that seeming servility. The same spirit until it has been properly controlled is going to be an awkward obstacle in the pathway of material development.

The very fact of the Protestant Christian missionaries finding in the outset of their enterprise, that the key which most promptly and effectively opened the doors of the Chinese, was that which was held in the hand of the missionary physician, is going to continue to be a valuable asset. The Chinese people themselves declare that such physicians did more at first than the evangelists; and I do not believe that any conscientious missionary will be angry if I say that their influence in a comparative degree has been abiding.

It was the western physician who began

a work that is now being taken up by all classes in China. Medical schools, hospitals, infirmaries, maternity and nursing homes, all forms of this glorious healing art, are being established as rapidly as possible, and the Chinese themselves are displaying a willingness to put away the abominable methods of their old-time "Doctors" (the pen almost refuses to write the word) and put themselves into the hands of the modern practitioner, be the doctor a native or a foreigner, and — most wonderful of all — whether the doctor be a man or a woman!

Could the spirit of Confucius walk through eastern China to-day and see equality in all educational matters as well as in the professions for women, girls, men, and boys: could it know that modern surgery is practised and even taught by the Chinese themselves, what would happen? Because it was but a short time ago that amputation and all kindred surgery were considered absolutely impious.

CHAPTER VI

HOME AND FAMILY LIFE

THE "Home" must have its basis in marriage, and to that important episode in human life attention is to be given first. Marriage is a matter of such tremendous importance in China that the parties who are to be united in wedlock are permitted to have nothing whatever to say about choice, mating, or anything else until after the wedding is an accomplished fact; so far as the engagement and simple ceremony are concerned. Of course, I am speaking now rather of the China that was, than the China that is; yet I doubt very much if the radical changes which have come in so many institutions with startling rapidity during the last two years, have very much influence upon betrothal and marriage. It may be true in China, as it actually is in Japan, that young men and women who have been educated abroad or in the liberal mission schools of their own land, and who have all their lives been brought up in an atmosphere of a "western" community, are taking these matters into their own hands.

The main reason for marriage in China was, and I should not like to say it is not so now, to preserve the continuity of the family line. But a daughter cannot do this for their own family, because to the Chinese mind the term "ancestral line" meant simply and absolutely, the continuity of father and son without any consideration being given to mother and daughter.

It was imperatively necessary that a man should have a son who will perform the pious rites before the ancestral tablets or at the family tombs. Hence, the primary reason for marriage and the creation of a home. The attitude which Christian missionaries should take towards this subject of ancestral worship has been one of the most difficult problems with which they have been brought face to face. I fear it has not yet been satisfactorily settled; but there are cheering evidences that with the spread of Christianity, the matter may gradually lose its importance and be allowed to pass into "innocuous desuetude."

Say what we like, it was a form of worship and the prayers which a devout Chinese made before the ancestral tablets in his own home, or at the graves of his fathers, were supposed to be heard by the departed ancestors' spirits, who had power to grant or refuse. The assertion that the seeming

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worship was in reality nothing more than a mark of respect entirely comparable with the act of a good American citizen in raising his hat as he stands before the tomb of George Washington, or by the grave of his own father, was — to express it mildly — specious.

There was an old proverb in China, "Without a go-between, a betrothal cannot be effected." So the parents of a young man who had reached marriageable age or of a daughter who was fitted to become a wife, employed a go-between, who either made a selection himself and reported his choice to the parents who employed him, or acted on instructions given by his patrons and sounded the parents of the girl or youth who had been selected as a suitable partner.

It was almost always the young man's parents who commenced such negotiations. The go-between was given a huge piece of red paper (that is to say the formal Chinese visiting card!) on which were written the ancestral name of the family and full information as to the date of the young man's birth; further information might be imparted through the go-between.

If the girl's parents listened to the go-between, they then made inquiries about the family of the young man. These being

satisfactory, it was most important to consult a *Fung-sui Siensang*, who, making use of the eight trigrams, decided whether or not the betrothal would be proper and auspicious. Needless to say, the nature of this decision was easily influenced by the size of the fee given the "doctor." It has not been an unheard-of thing for a girl who had some other young man in the corner of her eye, to send the "doctor" a bigger fee than her parents had furnished, with an intimation that it would be well to declare against the proposed engagement.

After the go-between had presented the card and it had been favorably received, three days were given to investigation. There were innumerable bad omens which might cause instantaneous breaking off of these negotiations: for example, the accidental destruction of an earthenware bowl, the loss of something valuable, or mysterious illness.

There was no civil or religious ceremony to effect a marriage. The bride went to the groom's home in a special kind of closed sedan chair, or in a gorgeous palanquin borne high on the shoulders of many coolies, and was formally received by him. It should be noted that every effort was made to have the wedding procession as conspicuous as possible. There was a band of

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music, often some firecrackers, and a noisy crowd; the size of the last mentioned being measured by the ability of the bride's father to distribute largesse! They sat for a few minutes on the edge of the bridal bed in the presence of the groom's parents and the go-between; then they went before the ancestral tablets and worshiped the groom's ancestors; thence they proceeded to the banquet hall, the bride's head being covered with a veil or a peculiar headdress, where they exchanged small cups of *samshu* (a liquor distilled from rice). Finally they partook together of their wedding dinner, being attended by the women servants of the household or some who were specially employed for the occasion. That consummated the marriage as a ceremony; then the girl's name was struck off the register at her father's house, and added to that of her father-in-law, and that was all.

Stories connected with betrothal and marriage customs are always interesting, and that is my justification for including one here. A betrothed couple in China were very often declared "to have had their feet tied together," the act of the gods being implied. The story which explains this allusion is as follows: In the time of the T'ang dynasty, Ui-ko was once a guest in the city of Sung. He observed an old man reading a book by

the light of the moon, who addressed him thus: "This is the register of the engagements in marriage for all the places under the heavens." He also said to him: "In my pocket I have red cords with which I tie together the feet of those who are to become husband and wife. When this cord has been tied, though the parties are of unfriendly families, or of different nations even, it is impossible to change their destiny. Your future wife," continued the old man, "is the child of the old woman who sells vegetables in yonder shop towards the north." In a few days Ui-ko went to see her, and found the old woman had in her arms a girl about a year old, who was exceedingly ugly. He hired a man, who went and (as he supposed) killed the girl. Fourteen years afterwards, in the country of Siong-chiu, was a prefect whose family name was Mo, surnamed Tai, who gave Ui-ko in marriage a girl who, he affirmed, was his own daughter. She was very beautiful, but over one eyebrow she always wore an artificial flower. Ui-ko constantly asked her why she wore the flower and at length she said, "I am the daughter of the prefect's brother. My father died in the city of Sung when I was but an infant. My nurse was an old woman who sold vegetables. One day she took me with her out

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into the streets, when a robber struck me. The scar of the wound is still on my eyebrow."

The conviction of the Chinese that Fate or Heaven decides who are to become husband and wife, is quite as strange and as convincing as is our own declaration, "matches are made in heaven." If red cords or threads are not literally used to tie their feet together, the cups with which a couple pledge each other are not unfrequently so united; the cords being taken from the wedding gifts, which are invariably tied up with such string. Some of those same red cords are braided temporarily into the groom's queue, while others are worked into the embroidered design of the bride's wedding shoes.

Another very curious thing about the old-time marriage ceremony, if we may call it so, was the conspicuousness of big needles. The theory was that the thread could not properly be used without a needle and if it could not be used how were the two young people to be drawn together?

Bearing in mind the primary reason for which the mythological ancestor of the Chinese instituted the right of marriage, which was that a son might carry on the ancestral line, it was sufficient reason from their point of view to justify polygamy.

Therefore if the "Real Wife" had no son to perform the required sacrifices and offer the necessary prayers to the father's shades, and through that father to all the line of male ancestors until goodness knows how far back, it was permitted to take a secondary wife or concubine.

But in her case there was none of the ceremony that has been recounted when the young people were truly married. Yet even to-day every Chinese man likes to have a number of sons of his own, even if the ancestral worship is strictly the prerogative of the eldest. To secure a lot of sons is probably sufficient to explain why it is that nearly every man in China, without exception almost, is married and pretty nearly every woman, too. To justify the desire for many sons is an accepted excuse for concubinage.

It must be borne in mind that there is no disgrace to this concubinage, any more than there is supposed to be nothing degrading about the plural wives "sealed" to a Mormon. In China as a matter of fact, with the exception of the sentimental or religious dignity of the eldest son, all the boys in a family are of absolutely equal rank and their legal status is the same, if there is some difference between them in the matter of inheritance due to primogeniture.

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The obligations of ancestor worship necessitate the holding of the family real property in one hand, and therefore to that extent the eldest son is superior to his brothers.

Now, whether the young man receives his bride into his father's "home"—as is usually the case—or into one which he purposes setting up for himself, she is sure to have a dreary time for a while. Her mother-in-law has the right, confirmed by immemorial precedence, to make the young bride a slave, if the older woman is so minded; and it is not to be wondered at that Chinese poets and story writers so often represent the forlorn creature passing her days in tears which overflow from a homesick heart.

Because, while we have heard too many true tales about female infanticide in China, yet when the baby girl has been permitted to grow up, she certainly has a happy time so long as she remains in the "home" of her own parents. Father, mother, and brothers, treat her as their little princess, and if—because of their thin family purse—she has to labor, as a rule her share of the task is small when compared with that of her brothers.

Naturally then in the new home, the bride is likely to be unhappy. Etiquette and inflexible "old custom," the bugbear of China, forbid her husband showing her any

of the pleasing gallantries and attentions that are gladly given in America and Europe, and are naturally expected in our part of the world. It is no part of the father-in-law's duty to treat the new daughter as he undoubtedly had borne himself towards his own girls. The honeymoon in China is inevitably a forlorn time for the bride, and there is nothing about it which the groom himself recalls with any special pleasure.

When the two young people become acquainted then interest often ripens into the sincerest affection; something that may properly be dignified by the name of "love." There are innumerable instances mentioned in history and in lighter literature of the devotion shown by a woman for her husband, and of her ability to render him material assistance in many ways; and on the other hand there are an equal number of pleasing proofs that the Chinese man has for his wife and children as sincere an affection as is to be found in any part of the world.

If the first child is a boy, the mother's position is changed completely. She may now, in a measure, lord it over her mother-in-law, who certainly will no longer dare to make a drudge of her daughter-in-law. Amongst the Chinese there is naturally, when we think of their ideas as to the im-

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portance of preserving the ancestral line, a strong preference for at least one boy, or more of them. But when the ancestral worship has been sufficiently assured, and if the circumstances of the family are fairly good, then there is a desire for a girl.

With the coming of the first child, whether it be a boy or a girl, we may say that family life has now begun; and it is often as happy an one as is that of the Japanese, and in a previous volume of this series it has been shown that such life amongst our Japanese neighbors is as happy as is to be found in any part of the world.

The Chinese dwelling varies in size and in certain aspects just as much as do our own. There is little variation in the styles of architecture, and the wealthy men were scrupulously careful to shut themselves in behind high walls so that no strangers could look into the privacy of their home life. Conservative as the Chinese have forever been in most ways; yet some of them display a surprising imitativeness in certain matters. The description of a wealthy merchant's house at Canton, or that of a successful scholar in any part of the country, or that of an official, or that of a villa in some picturesque spot or on the shores of a lake of great natural beauty, would answer for the same character of abode in the

extreme north — a reasonable concession to Divine Meteorology being made.

There would be nothing for the outsider to see except the high wall made of sun-dried bricks; the tiled roofs of the buildings, for size and importance of the residence is measured by the number of these rather than by the number of stories; because even the multimillionaires (and there were and are a goodly number of these in China) rarely goes up more than one flight of steps.

If riches increase and the family develops in children and grandchildren, the house spreads over more ground, and this necessity gives the chance for added courtyards, numerous miniature gardens, and all manner of quaintness in internal arrangement, attractive passages connecting the different parts of the establishment, and other details peculiar to the architecture of China. Is not our Chinese neighbor to be envied in this?

I have always known that I was singularly fortunate in going to China when I was a lad, and especially so in that my good teacher, working with receptive ears and a fairly fluent tongue, speedily put me in command of the vernacular. When some of his loyal literary friends, those who were brave enough to refuse to ostracize

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him because of his defection in the matter of religion, and who themselves had been more successful in their careers than he; and when several of the wealthy merchants as well as some of the grand officials even, like the Tau-tai (sub-prefect), learned that I could speak "The Clear Language," they often invited me to their homes.

When I accepted these invitations, and I was always glad to do so, if possible, I was treated by them with a freedom that would not have been extended to their native friends, because of the strong restraint caused by conventions. This pleasing treatment my hosts were unwilling to extend to any older foreigner. My missionary friends often saw the Chinese at home; but it was never until they had induced at least some of the inmates to put away their heathen worship and accept Christianity. Even in such cases there was always a certain restraint, at least so they told me.

With me, however, there was apparently no restraint at all. After the shyness of the first call had worn off,—the girls were just as free with me as they were with their own brothers. The mother and all the women folks went about the house just as they would have done had I not been there. My host made himself as informally com-

fortable as he liked; and this means a good deal in a Chinese home, because the shoes they wear are never very comfortable, and as soon as a man can do so he puts them off and goes about the house in slippers or stocking-feet or barefooted. If the weather is at all warm, he discards his outer robes with a desire to be as *negligée* as possible.

As for myself, when once in the family living room and the invariable formalities of speech and salutation had been exchanged, I roamed about at my own sweet will, but was usually accompanied by some of the younger members of the family, who never seemed to get over their amazement that "an outside barbarian" could converse with them in the only language that human beings ought to use.

I never detected the first trace of privacy as we would use the word; although I knew that into the "women's quarters" it was not seemly for me to go. That restriction was put upon the older boys of the family quite as much as it was upon any adult male. I have seen many a treasure of bric-a-brac, many a bed of flowers hidden away in the heart of a city; but I never saw a truly comfortable room, measured by our own standards, in a Chinese home! I don't believe there ever was one that would de-

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serve the name according to our opinions. At Shanghai, Hongkong, Singapore, and some other places where the Chinese are brought constantly into association with foreigners and have taken to imitating the ways of Europeans and Americans, in a measure at least, there are dwelling houses in which the natives have reception rooms and even dining halls that are furnished in what is called a European fashion. In some of these there are easy chairs, sofas, and divans so that the foreign visitors are made fairly comfortable.

CHAPTER VII

OCCUPATIONS

THE first Europeans to make acquaintance with our Chinese neighbors found them to be a remarkably industrious and intelligent people. John de Plano Carpini, an early missionary of the Romish Church, was at the Court of the Grand Khan of Tartary in the years 1245 to 1247, but he did not succeed in getting into China proper. He saw a number of Chinese at the Mongol Court, however, and although he called them heathen, as he was almost compelled to do any who differed from him in belief, yet he admitted that they were an intelligent people, having a method of writing which was peculiarly their own. He added, moreover, that they were kindly in disposition, and in their way, fairly polished. Carpini declared that from what his observation enabled him to determine, the Chinese of his time were admirable craftsmen in every art practised by man, and, he said, "their betters are not to be found in any part of the whole world."

A Franciscan friar, Rubruquis, went to Asia some time after Carpini, and reached

Cathay, or China, which he affirmed was the land of Ceres "with which we are made familiar by the writings of the Latin poets of the Augustan Age." Rubruquis said that the Cathayans, that is, the Chinese, were small people in stature and one of their marked peculiarities was to speak through their noses; like practically all the Mongols, their eyes were narrow.

He considered the Chinese to be first rate workmen in every branch of industry and art. He even went so far as to speak approvingly of their thorough knowledge of the virtues of all herbs, and he considered that they had an admirable skill in diagnosis by the pulse. I may very properly interpolate here that a much later visitor, the famous Roman Catholic missionary Huc, who traveled in China during the first half of the nineteenth century, was also pleased with the skill of the Chinese doctors.

Huc had the misfortune to break some of his ribs, and before he came to a place where he could secure medical assistance, a considerable fever had developed. When at last a physician and surgeon was found, he first administered a cooling acid drink, made with native vinegar, and not at all unlike lemonade, but unsweetened. This, with some decoctions of herbs, allayed the fever sufficiently to permit of attempting to

reduce the fractured ribs. Then the doctor bade his patient sit upright and suddenly dashed some ice-cold water into Huc's face.

Naturally, of course, the patient gasped for breath violently, and this action so quickly and so greatly expanded the lungs that the ribs were thrown back into place and thereafter they promptly reunited.

Although we may be amused by this crude, yet effective, surgery, yet we cannot share the opinions of Rubruquis and Huc that Chinese doctors were even entitled to be considered true physicians and surgeons.

Rubruquis adds his testimony to show that the Chinese were skilled in every art, and were so far advanced in commercial affairs as to use bank-notes for a circulating medium. These were made "of pieces of cotton paper about a palm in length and breadth, upon which lines are printed resembling the seals of Mangu Khan," who was the third in succession from the famous Genghis Khan.

The Polos, Nicolo, his brother Maffeo, and Marco, son of the first named, visited Cathay in the years 1275 to 1292 and were also much impressed with the industrial and commercial advance of the Chinese. That which especially attracted their attention was the use of bank-notes, which were not

used in Europe for quite four centuries after that time.

In the British Museum, London, there is a Chinese bank-note of the fourteenth or early fifteenth century. The paper is almost black. Marco Polo gives this explanation of the color: "The Emperor makes them [his subjects] take the bark of a certain tree, in fact of the Mulberry tree, the leaves of which are the food of the silkworms—the trees being so numerous that whole districts are full of them. What they take is a certain fine white bast or skin which lies between the wood of the tree and the thick outer bark, and this they make into something resembling sheets of paper, but black."

It will thus be evident that the occupations of the Chinese have been numerous and of a very varied nature ever since those people were known to Europeans. It is unnecessary to state that industry and diversity of occupation continue to be their characteristics, while that the scope has greatly extended within the past two or three centuries is also a matter of common knowledge.

There has been, however, marked deterioration in some of their finer arts within less than a millennium. Pictorial art is now not to be compared with what it was in the



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time of the Ming dynasty (1368 to 1644 A. D.) and the earlier Sung dynasty (960 to 1279 A. D.), when the artists of Japan sought wisdom and instruction in the studios of Chinese artists.

The temptation to discuss the growth and characteristics of Chinese graphic art must be resisted, for even a cursory glance would more than supply me with material for an entire volume. Yet I cannot refrain from saying that in this particular art the Japanese, as scholars, have so far outstripped their former teachers, that no critic would think of comparing the ordinary pictures from the Japanese studios with the best from China during more than three centuries.

Many of the peculiarly Chinese characteristics of pictorial art have been forgotten and it is not likely that efforts will be made to revive them. It is sad, too, that the best features of the ceramic art have been lost; it is declared that the paste, glaze, and decoration of the Ming dynasty cannot now be satisfactorily reproduced. This may be true, and yet I am inclined to doubt it. The pottery of that time was something that would be quite as attractive now as it ever was, could it be reproduced in shape, material, design, and finish. I rather think that there may come a demand

which will stimulate the students of applied chemistry to rediscover all that is necessary to give us what is said to be a "lost art."

My reason for this opinion is based, in a measure, upon the following described incident. A few years ago there were gathered round a luncheon table in Tokyo, a number of art enthusiasts, connoisseurs and manufacturers, to do honor to a Western collector of world-wide fame, who was making his first visit to Japan. His cabinets at home were filled with specimens of the best ceramic art of Japan since the birth of the Satsuma ware, in the last decade of the eighteenth century; as well as of the older, although much less attractive wares of pre-Satsuma times.

In the center of the table stood a tall vase of apparently Chinese origin, of great antiquity, and a wonderful sample of a "lost art." Towards the end of the repast, when satisfied appetites gave better opportunity to discuss less material things than the good ones of the table, a European of recognized fame as an expert in ceramics, remarked that it was an awful pity such charming shapes, such effective colors, and such marvelous glaze, could no longer be produced. "For," said he,—“it is many centuries since men lost the art of making such

a treasure as that which ornaments our host's table," and he pointed to the vase.

Then a manufacturer, whose masterpieces have been the admiration of all who were privileged to examine them, asked permission to look at the vase closely. The host at once gave consent, although there was a twinkle in his eyes, and he told the servant to remove the flowers, empty the water, and bring the dry vase back to the table. This was done, and the manufacturer then turned the vase upside down, looked towards his host with a nod as of request, and received a permissive nod in reply. He then drew his pocket knife and chipped off a flake from the bottom thus revealing his own trade-mark!

The vase, that represented "lost arts" in paste, decoration, and glaze, had been made by himself, or at least in his own factory. I mention no names, but the story can be verified; and this being so, I see no reason why all the "lost" features of this ceramic industry might not be recovered. If it were made possible to supply "Peach-blow Vases," in every way equal to the exquisite confections of the Ming potteries; the owner of the pair that recently brought £4000 at auction, might feel that he has a cause for action in destroying the sentimental value of his treasure.

But the occupations of our Chinese neighbors must be considered in a more practical way than has been done. Agriculture is so far in the lead that within the eighteen provinces of China proper, all the rest, if lumped together, would not equal it in value. The Chinese are essentially a farming class and this industry is still the one upon which they live. The Manchus, the Mongolians, the Tibetans, and the Mahometans of Dzungaria and Turkestan, may be herdsmen and shepherds (very incidentally agriculturalists), but the importance of their occupations shrinks to almost nothing when compared with that of the Chinese farmer.

One could easily fill a large volume with an account of all the phases of agriculture. Probably the highest place would be given to silk culture because of its æsthetic attractiveness and its great money value. Tea, too, would rank very high, even if most Europeans and Americans have turned from Chinese teas to those of India and Japan, for so long as the hundreds of millions of the Chinese continue to use tea, and the many millions of Russians do the same, there cannot be very serious diminution of the value of this industry.

Let us hope that the Chinese certainly will not speedily change their common

beverage from tea to cold water. There are so many diseases which contaminated water spreads easily, that cholera and other fatal complaints would work even greater havoc among the people who hardly know what pure drinking water is. As water must be actually boiling properly to draw tea, at least some of the danger is removed.

All along the coast and in the inland waters, the fisherman in China follows an occupation that is very little behind in importance, that of his brothers in Japan. "Besides all these inner-water craft, there are the sea-going fishing smacks, and trawlers and numerous fishing-junks of one sort or another, which supply the enormous market for fish in China, dead and alive, salt and fresh, with such a variety that if one ate everything that comes out of the sea, as the Chinese do, there would be a new kind of fish for every day in the year. For they range from the baby oyster to the shark or dog-fish, from the toothsome, semi-translucent white-rice fish to the green-boned *gasupa*.*

The commercial and industrial pursuits of our Chinese neighbors open a subject that is nearly inexhaustible. If there were bank-notes in circulation more than four hundred years before such things were

* Ball, J. Dyer, *The Chinese at Home*.

known in Europe, there must have been bankers or money-changers to use them; and there must have been merchants who found these convenient accessories to commerce and trade useful, else they would hardly have been in general circulation. Hence, it is correct to assume that the Chinese were merchants and tradesmen, while yet Europe was utterly ignorant of anything approaching even rude barter.

Markets — in the broad, proper sense of the word — were an institution in China so long ago that record of their beginning is either lost or it never was noted. Not only is this true precisely of China proper; but it is likewise true in a general way of the outlying possessions of the Republic.

One thing that the Chinese merchant learned long ago, and learned his lesson well, is that it pays to be honest. He is just as fond of dollars as any human being and he probably would not hesitate any more than the trickiest of his Yankee neighbors to get ten for one whenever he could do so. But if this getting ten for one to-day means the loss of trade that would bring two for one for twenty years, he is shrewd enough to prefer the continued day of small things.

As toy-makers and workers in all manner of pretty little things, the Chinese artizans



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are equal to any in the world. As gold and silversmiths, too, they are past masters. These latter are, however, about the most unreliable and tricky of the Chinese. Yet as imitators they are without peers. Whatever is put into their hands will be copied as to appearance with a faithfulness that all too often deceives the original owner. For there have been many instances of a foreigner entrusting to an ivory-carver or silversmith or some other craftsman, an article to be copied, and long after finding that the one returned to him as the original was itself a copy, the wily workman having kept for himself the more valuable original.

Occupations! there is no occupation known to man that does not now find its representative amongst our Chinese neighbors. But there are many occupations which were either entirely peculiar to China, or so very different from kindred occupations in America and Europe as to make them seem to be unique. Take, for example, the barbers. Until the passing of the Manchus and with them the shaved head and long queue of the men, the Chinese barbers were institutions in every way peculiar unto themselves.

It has never been clear to me just what was the legal status of that queue. Some writers declare that the Manchu conquerors

of China insisted upon their newly-acquired subjects conforming to a fashion that was known to be peculiarly Manchu; and that the seventeenth century conquerors compelled the Chinese to shave their heads, all but a round patch at the crown and to braid the hair which was allowed to grow, into a long pigtail. It was considered a mark of subjugation, and failure to conform to the order was cause enough for the non-wearer to lose his head.

Other authorities declare that it never was made absolutely compulsory, but the politic Chinese soon saw the wisdom of paying their conquerors the sincere flattery of imitation. I have never seen an edict compelling the Chinese to adopt the peculiar style of hair-dressing.

But to return to the barbers. They were usually peripatetic; that is they rarely had a shop — for myself I must say I never saw such a fixed establishment.

Often the barber had his regular customers to whose homes he went daily, or as often as he was required to do so. He carried two nests of drawers slung at the ends of his carrying-pole, which he bore on one shoulder. In the drawers were the implements of his trade; but there were besides lancets (if that name may be applied to the

knives which the barber used to let blood) and various nostrums which he was continually trying to persuade his customers to buy. In these respects the Chinese barber was not altogether unlike his European congener of a very short time ago, who was, as we all know, a combination of barber and surgeon.

One of the barber's boxes was the right height for a seat—if he chanced to find a customer in the street. Then took place, *al fresco*, the process of unbraiding the queue, shaving the head, probing the ears and nose, and if there were hairs, to cut them out with a peculiarly shaped, narrow razor. The victim's eyes, too, were often "cleansed" by the barber, who turned the lids inside out and wiped them with a brush or a tuft of cotton which was not infallibly treated antiseptically after each operation. Small wonder that diseases of the eye were so common as they used to be in China, and are even now, comparatively.

The shaving of the man in the public streets aroused no curiosity whatever; the passers-by did not stop for an instant, and even a woman would occasionally call upon the barber in the broad highway (no, narrow, for "broad" streets were unknown in the true Chinese city), to have her face

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shaved and her ears, nose, and eyes attended to. The itinerant barber will probably disappear before long.

Space does not permit of a lengthy account of the Chinese sedan-chair coolies. They were, to be sure, not altogether unlike similar porters in Europe and even in America a century or so ago; but their occupation was conducted in a somewhat different manner. Nor can I dwell at length upon the coffin-makers. All that I can do is to say that this occupation was a most important one; because very often a man bought his coffin years before he had actual use for it, and he gave careful attention to the making of this, his last bed, and was not in the least superstitious about taking it to his home, however much he may have dreaded bad luck in other ways. Our Chinese neighbors, in many of their occupations were certainly a very peculiar people; but I imagine that with the general turning towards the ways of the rest of the world, many of those peculiar customs, trades, occupations, and professions, will become as commonplace as they are in every other quarter of the globe.

CHAPTER VIII

PLEASURES OF LIFE

IF we give place to the ladies, as gal-lantry commands and as consideration makes agreeable, it has to be admitted that in former times the circle of a Chinese grown-up woman's life was not measured by a very long radius. If she belonged to the poorer classes, her life as a woman began when she married and went to her husband's home. Here she became at once the slave of her parents-in-law and a household drudge in every way.

About her only pleasure was the occasional or definite visit to the temple with which her husband's family affiliated. This might be once a moon or, in exceptional cases, twice a moon. I use the word "moon" instead of "month," because the subdivision of the year was measured by the waxing and waning of the moon, and those periods were called distinctly "moons." The first day was that of the new moon, the fifteenth — or very near it — was the day of the full moon, and these were the times usually chosen for those

temple dissipations that were often the only pleasure a poor woman knew.

I do not mean to say that the maternal instinct—as strong with the Chinese woman as with any of her sisters the world over—did not often find a source of pleasure, even in a hovel, from taking care of the little ones and watching them grow up to boyhood and girlhood. But poverty in China had an intenseness which very few of our people know; and “cares and sorrows and childbirth’s pains” meant more to a poor Chinese woman than it did to most of her Western sisters.

It was usually considered proper for a wife to accompany her husband on the annual or semi-annual visit to the graves of his ancestors. That is, if grinding poverty did not compel the man to neglect this duty which was considered almost sacred. The importance of this ceremony will readily be understood if my readers can only put themselves for a moment into the position of the Chinese who were taught to believe that the worship of ancestors and attention to their *manes* in every way, was the only chief spiritual duty of man.

Visits to the family tombs may be made at any time and are quite as appropriate as our own visits to the special corners of the cemetery that are dear to us, and the plac-

ing of fresh flowers upon the graves of those whom we have loved. But in China the great occasion for these visits was one hundred and six days after the winter solstice, during the period that was called *tsing-ming* in the old or Lunar calendar. If the ceremony is kept up now that the Gregorian calendar has supplanted the Lunar, this ceremony will take place somewhere about the 7th of April.

In the southern province of Kwan-tung, Canton the capital, it was called *pai shan*, or "worshiping on the hills." The general name for the festival was *siu fan ti*, or "sweeping the graves." In any locality, while the general name was understood, there was pretty sure to be a special, local name, similar to that used by the people of Kwan-tung. The Cantonese name was very appropriate, because the first important requirement in the matter of fixing the situation of a grave, was to get it on a hillside so that the *fung-shui* should be good.

An ideal Chinese grave was cut into the face of a gradually sloping hill, which was dug away in front of the actual grave so as to leave a small amphitheater shaped very like the Greek letter *Omega*, the ends of the horseshoe-like structure usually ending in a small pilaster, which might be used

as a stand for a vase of flowers, or the figures of the Dogs of Fuh, "Buddha's Dogs," who were the special guardians of graves.

The rounding sides of the amphitheater rose gradually to the middle of the tomb's side walls; and here, in the face of the hill, is the tombstone, bearing the posthumous name of the dead person — for the departed is not to be spoken of or thought of by his name during life, and a priest or a geomancer must select an appropriate and lucky one to be placed on the tombstone and upon the ancestral tablets.

Immediately in front of the tombstone stands a stone slab, supported on four feet or rough stones; and on this is placed the tray which contains the articles for sacrifice, the *samshu* for libations, candles, paper, and incense. At the *siu fan ti* the grave was repaired, the floor of the amphitheater swept, the dead leaves and litter cleared away from the surrounding land, and at the close of the service three pieces of turf were placed at the front and back, under which or into which by means of small sticks, long strips of red and white paper were placed. These served to indicate that the proper rites had been performed, because sometimes, if a grave stood neglected

for three years, the ground might be plowed over and the land resold.

In addition to the offering at the grave itself, the worshipers came provided with food and drink sufficient to permit of their picnicking. After the food and *samshu* had stood for a little while on the stone tablet, it was assumed that the spirits of the deceased had partaken of all they needed, and the material residuum was added to the mourners' feast. Such occasions as this often gave a Chinese woman in former times one of her very few pleasures in the way of recreation. But she took no part in the worship.

I have no doubt the Chinese women used to get some pleasure from visiting their friends and gossiping with them in the privacy of the women's apartments. At any rate, their own writers give them credit for being, in this respect, very much like others of their sex in all countries. One conspicuous effect of the reorganization of China has been the coming out of women, both old and young, from the privacy which was formerly forced upon them. It is not altogether pleasing to their fellow countrymen, nor to their friends in other lands that some of the demonstrations that have accompanied this emancipation have been

of a vigorous, rather militant, kind that is disagreeably in contrast with the reputed modesty of the Chinese woman.

At such places as Shanghai, Hongkong, and Singapore, where Chinese merchants and others, who can afford to do so, have taken to carriage driving very kindly, one would see every afternoon at the customary time for taking an airing in this manner, handsome carriages in which were seated the man himself, his wife, and sometimes their children. One rather amusing feature of this diversion is that not infrequently, the coachman will be a European done up in appropriate livery, and seeming to think there is nothing degrading in his being the servant of a Chinese master. This rather anomalous spectacle is not to be witnessed at other places, where "foreign-fashions" have not become popular. The motor-car is rapidly supplanting the horse-carriage, yet as likely as not the chauffeur will be a European.

To the credit of Chinese men of all ranks it is pleasing to say that women were always treated with consideration and respect whenever they were in a crowd, at the street markets, temple gatherings, theatrical performances in public, or any other occasion when people gathered together in great numbers.

A public theatrical performance in China used to be a matter of great importance. Sometimes an official or a wealthy man would engage a company of players to give a performance for the benefit of the public at large. The stage would be set up at any convenient spot (usually nearby a temple) and the play, if one of their old-time historical dramas, might run on continuously for days together. The performance would commence early in the morning, continue until the noon intermission for dinner, again until supper time, and then again until late at night or perhaps early in the morning if an act was so prolonged.

To witness such a performance was one of the few pleasures of women of the lower classes, provided the husband did not object to his spouse neglecting her household duties. Often the performance would be given in the privacy of a courtyard in a dwelling house or an official residence. In such cases the women of the family and their invited friends would witness the play through a bamboo curtain hung at one side of the courtyards. The curtain did not always prevent this group of spectators being seen, but it was the proper thing for the men to see nothing of them!

For girls, there were a good many sports

and pleasures. The little girls of China are just as fond of dolls as are our own, and they are supplied with these treasures in quantity and kind according to the family means. In the house of a wealthy man the collection of dolls is often wonderful. Until the girls get to be eight or ten years of age, they are likely to be as big "Tomboys" as are to be seen anywhere. They play with their brothers and boy friends in terms of full equality. To be sure, if there is a baby in a poor family — and there always is one! — it will be tied to the back of an elder sister; but that does not seem to interfere at all with the activity of the little nurse. If the baby loses interest in watching the game over her bearer's shoulder, it goes to sleep as comfortably as if it were in the most capacious cradle ever rocked.

Until the girl is too old to romp with boys they play together — or separately if numbers suffice, at many games that are quite like some our children play. There is one that is called "Selecting Fruit," which is quite as popular with girls as it is with boys. Two leaders are appointed who then choose, one by one, all the other players. Each one must take the name of a fruit, and a leader blindfolds one of her side. Then one of the opposite side steals quietly out, touches the blindfolded player,

and returns to her place, or — if they like — all change positions.

The blind is now removed and “It” tries to guess who touched her, using every artifice to make the guilty one betray herself. All her partners support her loyally, laugh when she laughs, look blank if she does so. After a few minutes “It” must guess: if successful the player identified goes over to “Its” side: if wrong, “It” stays with the enemy. So the game goes on until one side is wiped out. There is not space to give attention to any other of these games.

The Chinese adult man takes his pleasure in some ways that strike us as being very odd. Kite-flying and fighting crickets, for instance, are sports in which grown men spend a lot of time, and they waste a good deal of money occasionally in the latter. Goodly sums are paid for an exceptionally strong and pugnacious cricket; but it is the bets that deplete or swell the owner’s purse — in just the same way as the result of a cock-fight will make or break the owners of the two birds in this country or elsewhere. Chinese men rarely “treat” their friends to *samshu*; but very often at a meeting in a restaurant or on a “Flower-boat” or at any other place, one man will challenge another to a drinking bout called “Showing the Fist.” Each puts one hand

behind him and then suddenly they bring them forth each sticking out one or more fingers, and at the same moment shouting a number. The object is to guess the aggregate number of fingers thrown out by both. But it is not the winner who gets the reward; the loser must drain a tiny cup of *samshu*. The similarity between this game and the Italian *mora* is rather striking.

Capping verses, matching rhymes, and a number of similar games are the relaxation of educated men, only again it is not the winner who is rewarded with a cup of *samshu* but the loser must pay the penalty for failure by drinking a cup.

It is a great mistake to suppose that grown men in China know nothing about athletics. All the officials had good training in archery and horsemanship. Many of them, long ago, had to learn how to use the old-time fire arm called "matchlock." Civilians, too, were often fond of exercising in these ways.

Young men and others who were well on towards middle age, frequently played a game that would satisfy the most exacting in the way of skill and activity. All know the shape of a Chinese man's shoes, that it has a heavy sole of felt, often two inches thick, faced with leather and without a heel. The game I mean, which was called "Keep-

ing it in the Air," was played with a shuttlecock made of a piece of cork or very light wood, with small feathers stuck into it to make it sail true and fall properly.

The players stood in a circle, and one tossed the shuttlecock into the air; as it fell he struck it with the side of the sole of one shoe and drove it towards another player who had to strike it with his sole. No one was permitted to touch the shuttlecock with his hand. If it fell upon his body, or if he failed in the kick and the shuttlecock fell to the ground, the player gave a forfeit. The forfeits were occasionally redeemed in somewhat the same way as in our own games; but usually the loser had to drink a cup of *samshu* for each forfeit. If the game was played at a private party or social gathering, the *samshu* was provided by the host; if not, the man paid for it himself.

I do not know of any greater mistake than some have made about the Chinese lads and boys, than to say they were lacking in games. If my statement is not accepted let the reader refer to Dr. I. T. Headland's "The Chinese Boy and Girl," and he will be convinced that childlife in China was never utterly devoid of that pleasure which sports give. The lads matched our boys' "Prisoner's Base," only they called theirs

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"Forcing the City Gates," and in playing it they sang:

He stuck a feather in his hat
And hurried to the town
And children met him with a horse
For the gates were broken down.

They played "Tip-cat," using a block of wood which was tapped slightly to make it jump into the air, and then it was struck with a stick to drive it "out of bounds." Of vigorous plays, calling for muscle, their "Man-wheel" is a sample which proves that the Chinese boys knew something more than "sober little games." One big, strong boy stands up as the Hub; at his sides stand two middle-sized boys, facing in opposite directions and clasping hands over the Hub's shoulders. Then two quite small boys stand outside again and face as do the Spokes who grasp these Felloes by their girdles. The Felloes grip the Spokes' girdles with one hand and give the other to the Hub around the shoulders of the Spokes.

Now they revolve, faster and faster, until the Felloes are lifted from their feet and stand out nearly at right angles to the Hub. If this game is not vigorous enough to satisfy the most exacting, I do not know what more is to be said.

Since the establishment of mission schools and colleges and now that university life is an accomplished fact, track athletics, boat racing, tennis, baseball, cricket, and all the sports of the West are gaining in popularity every day. In communities where the English influence predominates, cricket takes precedence; but generally baseball is more popular with Chinese boys and young men, just as it is with the Japanese; and the former play it with the same zest as the latter, although lack of practise is seen in that Chinese players are not yet a match for the Japanese.

CHAPTER IX

SOCIAL AND OFFICIAL CLASSES

THERE seems to have been in China from very ancient times, a sharp line of demarcation drawn between the literati and all classes of society below them. There were, also, the ordinary literary men, those who felt themselves to be officials, if the course of events turned out happily for them; and who were considered by all in the lower ranks to be of the literati. Between these and the actual mandarins themselves, the division was not so sharply defined. But there does not appear ever to have been a time when the merchant and the trading classes were looked upon with the open scorn and contempt which was shown them in Japan, certainly until the early years of the Meiji era, and which have not yet entirely disappeared in that country.

Because, say what we will, a civil official, an officer of the army or navy, and all who are not actually engaged in trade or commerce, do still in Japan consider themselves to be superior to those who earn money in buying and selling. It is but a few years ago that at my own table in Japan, a

wealthy banker, who had large investments in profitable industrial enterprises, was treated with chilly courtesy by the officials and professors who were present, and who probably would have been openly rude to the "tradesman" had not they, too, been my guests and constrained to recognize that *all* my guests were entitled to courtesy.

Such invidious distinctions are not to be noted in China, upon the few occasions when officials, military officers, educationalists, and merchants meet together. It is true that unless some special reason appears for such a commingling of different classes, all danger of something unpleasant occurring is avoided by not calling them together. I am sure that the difference between Chinese and Japanese ways is an effect of long experience. From time immemorial the Chinese have been engaged in commercial enterprises. Their caravans went westward and southward to meet such companies from remote countries; and not unfrequently the heads or proprietors of those native caravans were entrusted with duties that were often of a diplomatic nature. The same thing may be said of over-seas expeditions to the islands of the Pacific.

In consequence, such important commercial men were shown a degree of re-

spectful consideration which was in a measure reflected upon all reputable members of their class. Furthermore, the guild system in China has for a very long period exerted an excellent influence in keeping *l'esprit de corps* up to a high standard; so that amongst all classes of the Chinese themselves as well as throughout the foreign community, the word of a reputable merchant is considered as good as his bond.

In Japan, on the contrary, buying and selling for profit, in other words commerce and trade of all kinds, have always had a bad reputation; and from the time when the country was closed to foreigners, about three hundred years ago, until the reopening of Japan and the entire reorganization of all classes, the reputation of the merchant went from bad to worse. There were no commercial dealings with reputable foreigners to improve this state of affairs by the force of good example.

Yet there are social lines drawn in China and the man who ventures to disregard them is sure to meet with a stinging rebuke. I fancy that if a well-to-do fisherman should persuade a go-between to ask the hand of a great Chinese merchant's daughter in marriage, there would not be much ceremony in sending the messenger about his business; but if the tables were

turned, and a member of the goldsmiths' guild at Canton should seek an alliance with the fisherman's family, it would be responded to and none of the goldsmiths' fellow craftsmen would think their colleague had demeaned himself.

Again, if a Shanghai or Tientsin banker, one who easily has command of several million *taels*, should presume to suggest an alliance, through marriage of his son with the daughter of even a very humble mandarin, there would either be a row or the proposal would be treated with silent scorn. Whereas, let overtures come from the mandarin, or even a provincial viceroy, to the banker, and all would be well. The young woman would be accepted as a member of the social class to which her husband belonged, and nothing would be said about her previous rank or lack of it.

As an extreme example of what good, in a certain way, this obliterating of rank through marriage may accomplish, there are plenty of cases on record where women of the unfortunate class have been taken to be the concubine of some important official, and eventually made by him his "First Wife." Her past was absolutely ignored and no one ever dreamed of holding it against her.

Of course, I have been speaking of condi-

tions as they were in China until eighteen months ago. We do not yet know to what extent the reorganization of that country may go in obliterating former and time-honored distinctions of social rank.

Until within a very short time the distinguishing mark between the Chinese themselves and the Manchus was the small bandaged foot of the Chinese women. If the word *caste* could ever have been applied properly to the Chinese it would be appropriate to this custom; which results in our opinion, as well as in that of the Manchus, in a hideous deformity; but from Peking southward, and gaining in influence and extent as one went towards the south, it was a mark of gentility. Even a farmer's wife and daughters in Kwan-tung province felt that they were out of their proper class if their feet were their natural size.

I have asked many literary men to tell me if the books gave any information as to when this absurd custom was introduced and why it was done; but I never got any satisfactory information. Some said that there was an empress of the Chang Dynasty (1776 to 1122 B. C.) who had club-feet and was therefore compelled to wear ill-shaped, small shoes. She induced the emperor, Chung-ting, to order all the court ladies to compress their feet so that theirs might



WOMEN *with Small Feet*

look like her own. This was one story of the origin of the custom. Another was that Emperor Tait song II, of the T'ang Dynasty was infatuated with one of his concubines, Puang-hi by name, whose vanity led her to bind her own feet in order to enhance her charms. The emperor then made it known that all ladies should imitate the Beauty, and thus was the custom established. But I am sure both these stories were made to order, and that nobody really knows the beginning or the why and wherefore of the repulsive custom.

The Manchus were always opposed to it; but so long as they compelled the Chinese men to wear the queue, they seemed to have felt that they could not very well interfere with what the women did. Yet a feeling against these unnaturally small feet began to assert itself amongst the Chinese themselves some years ago; and in the north especially, absurdly small feet or natural feet do not now mark so distinctly social classes as they did once upon a time.

There does not seem to have been in China any time a pariah class, like the Eta of Japan. If it is true that those unfortunate people owe their degraded position to their occupation of handling dead animals, preparing hides for the tanner, etc., there could not, of course, have been any similar rea-

son for the existence of such a class in China, because the Chinese have always been great meat eaters; therefore slaughterers and butchers were numerous, and there was nothing repulsive about handling dead animals.

Yet there are some very low classes in China. The boat people of Canton are considered, and justly, to be disreputable in every way. The similar class on the great river of the north, Yang-tze, as well as other streams, is similarly ostracized. Along the coast, too, there are communities in villages to which no reputable Chinese would dare to go, and even the officials venture only when supported by a gunboat. Aside from these classes, that are outside of the pale of good society, and the distinction of the guilds, there is not much to say about social classes among the common people of China. The lines between the guilds themselves and between them and the rest of the people are rapidly disappearing, so that under the good influences of reform that the Republic's government is promoting, the true democracy of the Chinese people is likely to reassert itself.

The fact that in China there is not yet that mingling in general society of the two sexes, which we are accustomed to look upon as one of the charms of our own social in-

stitutions, must have had a great effect. It drove the men to seek amusement in base ways, so that even men who were considered, in their own society, quite moral, took part in what would scarcely be tolerated openly among us, or if they refrained from these they were likely to dawdle away their time in a foolish manner. Social stratification was quite sharp enough to prevent the search for entertainment in the lower grade or mental improvement in the higher.

There were not, until a few months ago one might almost say, any political parties in China to exert an influence upon social classes; but the promise for the immediate future seems to indicate that there will soon be plenty of them. Yet secret societies have been in existence throughout China for an extremely long time, and in many ways have given a good deal of trouble. They have not marked any special class, although they have always been a feature of Chinese life, and in a certain sense may be considered as dividing the people of the eighteen provinces into a class opposed to the Manchu rule. The first of these societies to attract official attention was the famous *Pih-lien Kiao*, or "White-lily Sect," which subsequently changed its name to the *Tien-ti hwui*, or *San-hoh hwui*, the latter meaning "The Triad Society." Both names were

used until a comparatively short time ago, the former in the northern provinces, the latter in the southern, and throughout the East Indies, wherever there was a Chinese community.

It is not certain that the "White-lily Sect" was actively connected with an insurrection which broke out in 1803, but since the Manchu government was informed by its secret agents that the prime object of the society was the overthrow of that government, it found excuse to punish the members as constituting a dangerous class.

Amongst the officials there were eight privileged classes. The privileges of the imperial blood and connections of the imperial family, as well as those of the nobility, were the only ones of importance, and these went no further than the character of punishment for offenders. There were a few noblemen in the old *régime*, but what their status will be under the reorganized government remains to be seen.

Of the officials below the imperial family and privileged nobility, there were nine grades, each designated by a different colored ball at the top of the hat, or skull cap when such was worn, and by the embroidery on their official robes. All literati below the ninth grade were permitted to wear a red ball on the hat, sometimes of coral, at

others of cord twisted into a button. This same sort of button was often seen on the cap of civilians, but it was always of smaller size than that worn by the literati and the Chinese themselves readily distinguished it from the badge of the scholars.

Those lowest rank literati were permitted to have an oriole embroidered on the breast of their robes, while the unofficial members of the famous Hanlin college might use the egret. Those officials constituted a very exclusive class, when once they had attained their rank. Nevertheless, nominally at least, this government service class, which included civil and military officials, was opened to any young man in the empire, with certain exceptions on account of lowly, rather degrading occupation, and other disabilities which would have been held sufficient to disbar him in any country.

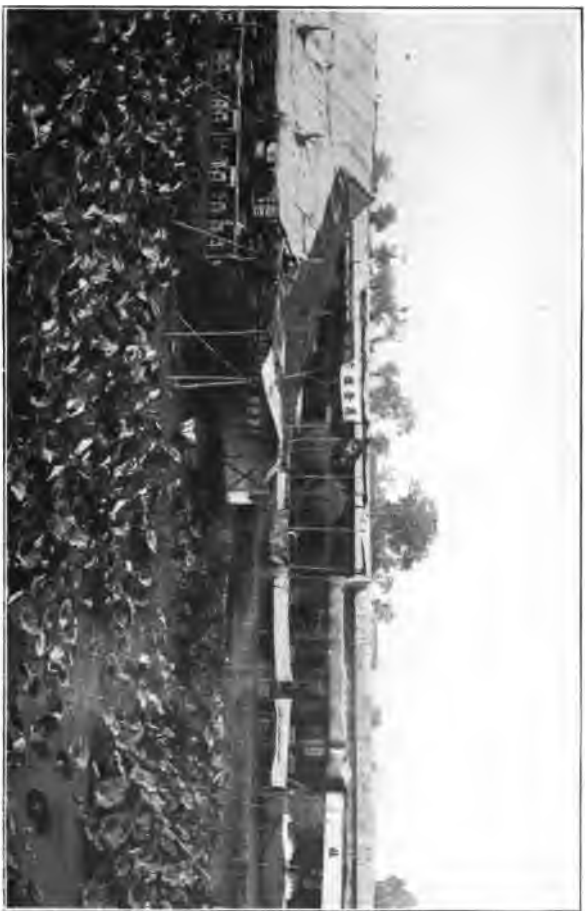
While not exactly a social class unto themselves within the precise meaning of this chapter's title, soothsayers, magicians, geomancers, fortune-tellers, and all peoples of those kinds, and they are very numerous in China, may be considered as much for sentiment as anything else. It was but natural that the Chinese people, being such confirmed ancestor worshipers as they were and are, should wish to know how it fares with their friends who have gone be-

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fore into the mysterious land which lies at the end of the "Yellow Road."

The priests were always willing to procure this information for their parishioners and needless to say, the character of that information depended largely upon the amount of fee which the enquirer provided.

But there were others who did not belong to the priesthood that were supposed to be able to pierce the veil of mystery. One most effective way of getting a direct answer to an important question put to the gods or to an ancestor, was by the use of two pieces of wood. If a slender and rather long spinning top, without a metal peg, is split carefully into two equal parts they will closely resemble the *Ko-pue*, the accessories by which the answer sought is made known.

After the proper god or goddess has been decided upon, and of course a priest is of the utmost assistance in deciding which deity is especially competent to answer, or is in closest relationship with the departed ancestor, incense must be offered and a quantity of paper money burnt to pay the deity's fee. This money is merely some small squares of very common paper, in the center of which is a little dab of gold or silver foil. Very often the metal is base, but if the priest has been properly cared



A Public Garden, Mukden, Manchuria

for with good money, the god or goddess is easily humbugged. Of course the fee put into the priest's hands is not of this immaterial kind.

At the proper moment the suppliant rises from his knees, passes the blocks through the smoke of the incense sticks to endow them with mystical power, and then throws them down in front of the idol. If the flat surface of one comes up and that of the other down, the answer is affirmative; that is favorable. If both oval surfaces come up, the answer is negative, unfavorable. If both flat surfaces come up, the answer is indifferent, neither good nor bad.

Spirit-rapping, magical writing on sand by means of a long stick influenced by a spirit, and all the tricks of our mediums, were known in China thousands of years before they were used in the United States of America. One medium frequently employed by women, another woman it hardly need be said, professed to secure information from the spirit world by means of a tiny image made of willow wood. This had to be exposed to the dew for forty-nine nights in order to endow it with its special functions, and then when the proper cabalistic ceremony had been performed, it was ready for work.

The image was placed on the medium's

stomach, and the woman then went into a trance, during which questions addressed to the ancestor or the gods through her were answered by the image. The trick of ventriloquism is not very skilfully concealed in this performance. All people of this class were reckoned to be outside the circle of respectable classes; they were grouped with actors, contortionists, and all of the kind who entertain in those base ways.

CHAPTER X

COURT LIFE: ANCIENT AND MODERN.

IT is a great pity that truth compels me to say the record of Court life in China as far back as we can get anything like reliable information concerning it, rarely gives us a picture that is satisfactory in any way. It has already been shown how the dynasties of China were created, always because a preceding family of sovereigns had grown dissipated, weak, and either incompetent or so thoroughly bad as to disgust the whole people.

Of the dynasties before the time when we are justified in speaking with some confidence, it is useless to say anything. I fear that life at the Chinese Court could not have been very calm and secure in the seventh century before the Christian era, because the first of the famous Trio of Philosophers — Lao Tze, Kong-fu Tze, and Ming Tze — after holding the position of keeper of the imperial archives, became so dissatisfied by the disorder and riotous living around the throne and the general lawlessness of the times, that he gave up his post and turned recluse.

Confucius, that is Kong-fu, in the succeeding century either could not or would not put up with the sensuality and debauchery of courts; for he too gave up in despair the task of trying to keep rulers within bounds of propriety, and he spent his remaining days wandering from State to State. His opinion of the general character of civil rulers is illustrated by the story that once he heard a woman weeping and lamenting in a bamboo thicket by the side of the road. Seeking her himself, he inquired the cause of her grief and she said: "My father was killed by a tiger at this spot; my only son was likewise devoured by the same cruel beast; and now my husband, too, has been slaughtered in the same way." "Then why do you not move away from this fatal spot?" inquired the sage. "Because," answered the woman, "save for the tiger, there is peace here; and wherever there are officials there is none." "My children," solemnly said the master to his followers, "remember this, the ravages of a merciless tiger are easier to bear than the cruelties of courtiers."

Commencing with the dynasty that was established by him who called himself "The First Emperor" of China, Chwangsiang wang, of the house of T'sin, the account of Court life from one dynasty to another con-

firms entirely what I have said. Of life at the Court in the city of Hienyang, that is the Si-gan Fu of more recent times, which stands on the bank of the Wei River, in Shensi province I shall speak for a moment. Of this capital of the early T'sin Dynasty, we get but an occasional glimpse in the oldest writings, sufficient only to permit us to say that it was licentious and oftentimes cruel.

That there was splendor in a certain way is evident from the fact that the palace which Chi Hwangti built at enormous expense combined in style and proportions, as nearly as possible, the features of all the royal dwellings of the kings who had been subjugated by him; and in which he installed all the precious furniture and property which those princes had possessed.

But the restless monarch appears to have derived little satisfaction from his magnificent apartments, with their gorgeous connecting colonnades and galleries; for being in constant dread of the Huns, that is the Mongols, he was often at the frontier superintending the measures taken to keep out those would-be invaders, and building of the Great Wall of China, which after all did not accomplish what had been planned.

Even this monarch's mad folly in attempting to destroy the books containing

all records of the past, was unsuccessful, for, as the historian Klaproth* says: "They were not in fact all lost; for in a country where writing is so common it was almost impossible that all the copies of works universally respected could be destroyed, especially at a time when the material on which they were written was very durable, being engraved with a stylus on bamboo tablets, or traced upon them with dark-colored, permanent varnish."

This great "First Emperor" was an abject coward in some ways. His superstitious dread of death was so great that he was forever calling upon his magicians to discover a magical liquor that would at least give him a long life, if it did not secure for him human immortality. One of the magicians told him he was under the influence of malign spirits, who were constantly pursuing him with the design of killing him and getting possession of his soul to torment it. This charlatan told his imperial master that the only way he could escape those fiends, was to sleep in a different room of his palace every night, and that he must not, in any circumstances, let it be known beforehand which room he was going to occupy during the succeeding night.

This awful declaration filled Chi Hwangti

* Klaproth, J., *Memoires sur l'Asie*.

with consternation, and the outcome was the palace which has been mentioned, containing—besides the gorgeous halls and and state apartments—so many bedrooms that a stranger would have been lost in wandering through them. The Emperor's wish was to mystify the evil-minded demons; but since Chinese are not usually so ingenuous as this, some of the writers intimate that the multiplicity of sleeping apartments was for the purpose of accommodating the great retinue of concubines and ladies in waiting.

There is little wonder that the Chinese philosophers and historians dilate upon the immoral influence of dissolute women at the courts of their rulers; for they were the cause of the downfall of many a dynasty. Yet it was not because the women themselves were disposed to see the dynasty fall, but the rulers themselves who became effete, incompetent, and careless.

Nor was it altogether and only at the imperial court that this deplorable state of affairs existed. In the time of the Han Dynasty, that which succeeded T'sin, and of which the Chinese were so proud that they delighted to call themselves "Men of Han," an immense army of Hsiung-nu, Mongols or Hun Tartars, made their way round the western end of the Great Wall,

and invaded what is now the province of Sze-chuen, from which they were returning with immense booty. Emperor Kao Ti led an army in pursuit, but the Mongols turned the tables upon him and he was compelled to seek shelter in P'ing (probably Ping-liang Fu, in Kansuh province), a city of Shansi, and the besiegers were on the point of effecting an entrance.

Then Kao Ti, knowing the weakness of kings in his part of the world certainly, caused a number of life-sized dolls to be dressed like the most beautiful of the Chinese maidens, and these he posted along the walls where they could be seen by the enemy. Then he sent a secret message to the wife of the Hun chief to say that these charming maidens were to be presented to her husband. The artifice was entirely successful; the wife's jealousy was aroused and to prevent her husband being enamored of the charms of those Chinese beauties, she compelled him to raise the siege and retire to his own side of the Great Wall.

What a pity it is that the whole record of the Great Han Dynasty could not be in keeping with the beginning thereof. In the court of the great sovereigns of the dynasty there was splendor and there was doubtless a great deal of dissipation, nevertheless the character of Court life was not always

conspicuously dissolute in the earlier years of their rule. But the downfall of the glorious dynasty is marked by the appearance of three men who are known as the three greatest traitors in Chinese history. These were Wang Mang, Tung-cho, and Ts'ao Ts'ao.

The first was an unscrupulous minister of Emperor P'ing Ti (A. D. 1 to 6) at the very beginning of the Christian era, it will be noted. He was weak, inefficient and his court licentious. Wang Mang plotted the usurpation of the throne for himself. At the New Year's Day reception he appeared with the imperial Princes and other courtiers to pay his respects to the Emperor, and the traitor put poison into his master's cup. P'ing Ti was seized with violent paroxysms of pain and soon died in great agony. Wang Mang feigned grief so skilfully that everybody was deceived and he was able to carry out his traitorous plans.

At his suggestion a child only two years of age was raised to the throne, and Wang Mang was appointed Regent of the baby Emperor, Ju Tzu Ying (6 to 9 A. D.). It was but a short time until the traitor showed his hands, and having control of the army, the older princes and loyal followers of the House of Han could do nothing, so that Wang Mang had his own way completely.

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The baby Emperor Ju Tzu Ying was permitted to occupy the throne, nominally, for three years and then he was calmly set aside, Wang Mang openly assuming the title of "New Emperor." He declared that he had had a vision in which Kao Ti, the founder of the dynasty, had given consent to his accession; this was a common subterfuge in China not only then but until quite recent times, and it is astonishing how successful the ruse often was.

There followed a period of rebellion and trouble, until at last the traitor was defeated in battle and fled. He was pursued, however, captured and promptly beheaded; his body was cut into a thousand pieces and his head exposed in the market place of Ch'ang-an, the city where he had tried to hide himself. Then the Han Dynasty was restored in a sense, although the new emperors, not being in the direct line, that particular branch is called thereafter The Later or Eastern Han.

The second of those unsavory characters, Tung Cho, was a general who seized the imperial power for himself, dethroned the reigning monarch, and placed a boy Prince upon the throne; the child was Hsien Ti, who reigned from A. D. 190 to 294. The opportunity that played into Tung Cho's hands was the confusion that reigned at

Court because of an attempt on the part of a faction to massacre the imperial eunuchs.

Hsien Ti being weak, both mentally and physically, his Prime Minister, Tung Cho, actually ruled the empire. Nominally professing to give his acts an appearance of legality by declaring them to be always with the consent and approval of the puppet emperor, yet his lying provoked dissatisfaction on all sides and at last he was slain by one of his own officers. His death brought no relief to the country, or peace at Court.

The third of the notorious traitors, Ts'ao Ts'ao appeared before the capital, Ch'angan, and seized the throne. This act was the prelude to the confusion of the period known as "The Three Kingdoms." The interesting period in Chinese history came to an end with the fall of that man who, because of his own love of dissipation and the dissoluteness of his court, has been given the title "Duke of Pleasure."

Thus the record of all the dynasties is but a repetition of the same story. According to the Chinese sages, so long as rulers are wise, discreet, and abstemious, Heaven prospers them. When they swerve from the path of duty, Heaven promptly brings forward an usurper and the dynasty is changed. Even the glorious T'ang dynasty which has always seemed to me to stand for

the highest glory of the old Chinese empire, although it had some wonderful rulers in its long list for it commenced to reign in 618 A. D. and passed away with Liang Chu-tien in 923 A. D., or if we include the after T'ang, in 936 A. D., yet T'ang came to an end in the usurpation of the throne by a common adventurer named Chu Wen. He displayed no marked ability and the only thing which enabled him to grasp the reins of government, was the absolute weakness of the last legitimate sovereign of the house of T'ang, and the terrible confusion which existed at Court because of the contending factions.

The patronage which most of the Sung Emperors extended to arts and letters lends to their dynasty a semblance of æsthetic glory which is attractive. It is indisputably true that the cultured arts thrived during the time from A. D. 960 to 1279, when this dynasty ruled over China. Life at Court for the most part was an attractive mixture of state affairs and dilettante dabbling with painting, poetry, and pottery.

Yet again it was the inherent weakness of the monarchs and the dissolute Court life which brought the downfall of that great Chinese dynasty. For had there been competent rulers, possessing the confidence of all their subjects, this dynasty and the suc-

ceeding allied one of the Southern Sung would probably not have succumbed to the invading Mongols, who in 1260 A. D., established the Yuen (commonly known as the Mongol) Dynasty.

It was during the reign of these aliens that the Polos visited China and were impressed by the pomp and splendor of the Oriental Capital, Cambaluc, or Peking as we know it. They were amazed at the magnificence which was displayed, and which was something they had not dreamed could exist. Feasts and the dynastic as well as the national commemorations were celebrated with a prodigality that surpassed the wildest imagination of those Venetians, who were not altogether unaccustomed to display on such occasions.

There were such conspicuous evidences of civilization in the Court and in the administration of affairs, that the strangers were led to make comparisons which were just as unfavorable to Europe, as changed conditions three centuries later led the people of America and Europe to look upon China as being altogether behind the times and absurdly conservative.

In addition to the seemingly inevitable degeneration of the Chinese rulers, in yielding to the temptations of license of all kinds, there was a special reason for the downfall

of the Mongols. All offices within the gift of the sovereign, whether purely civil or combining military duties with those of civil administration, were given to Mongols to the exclusion of native Chinese. The former method of time-honored sanctity, of conferring rank according to literary qualifications was ignored, and the true Chinese literati began to complain. Their contention for a proper share in these offices was supported by sufficient of the people of the eighteen provinces to enable Chu Yuen-chang to expel the Mongols and establish the Ming, "Bright Dynasty."

This was the last truly Chinese House that ruled over the people of the Empire. Again, however, degeneracy marked the rulers, and in 1644 the T'sing, "Pure Dynasty," of the Manchus was seated upon the throne of the Chinese Empire and there remained until 1912. The vicissitudes of this dynasty have formed the subject of so many works that it is unnecessary to rehearse the story here. There were good and there were bad rulers. At times life at the Imperial Court was marked by extravagant ostentation which was amazing and thoroughly distasteful to the majority of the Chinese; at other times, so we are told, retrenchment and simplicity were carried to the extreme of parsimony, which likewise created a very bad



MANCHU Mausoleum: Interior of Grounds

impression amongst those who were associated with the government.

It would hardly be fair to say that gradual deterioration was a marked characteristic of the Manchu dynasty, for as a matter of fact, the very last adult emperor evinced ability which would probably have saved his House, had he been permitted to live and to carry out his plans for reform. Yet it must be added that it would have been necessary for Kwang Hsü to surround himself with more discreet advisers than some of those to whom he was disposed to listen. Unless such a course could have been pursued, the wreck of the Manchu dynasty was scarcely to have been prevented.

Of the great Empress Dowager, it is right to say she showed at times singular ability in matters of state; at other times incomprehensible lack of policy and intelligence; but of her personal life it is wise to say little, because there are most conflicting stories told about her in this respect. There are at the service of those who wish to study the subject of Court life during recent years, at least two books which may be specially recommended: namely, Princess Der Ling's "Two Years in the Forbidden City" and Dr. Headland's "Court Life in China." The former gives an account from the inside; the latter gives impressions from the outside as well as some esoteric experiences.

CHAPTER XI

THE PEOPLE OF THE EIGHTEEN PROVINCES

THESE are the people who are truly the Chinese. Whether they were born on the soil they have occupied for certainly more than twenty-five centuries, or whether they came from the north, the west, or the southwest, is now a matter of small importance to any but the ethnologist who insists upon probing into corners so filled with the dust of ages as to be repulsive to the ordinary reader.

Yet there is one statement made about these Chinese which seems to me to be a misapprehension. It relates to what is called their oblique eyes. One writer, who should be an authority, although some of us do not recognize him as such, states that the four corners of a pair of eyes, as shown in the most ancient pictorial or sculptural representation in Europe, may be joined by one horizontal straight line; whereas straight lines drawn through the eyes of the oldest Chinese appropriate hieroglyphic cross each other at a sharp angle.

This is true only so far as it relates to a

picture; but inasmuch as it seems to imply a difference in the angle of the eye sockets, in the West and in the East, it is misleading. An examination of Chinese skulls shows that the eye sockets are set in precisely the same way as in the Caucasian skull; the appearance of obliquity is due solely to the fact that the inner corner of each upper eyelid is drawn down somewhat. Yet it is strange how proud the Chinese seem to be of what, in our opinion, constitutes almost a deformity, for in all of their graphic arts this unusual arrangement of the eyelids is actually exaggerated.

In this country we have seen men wearing the pigtail and dressed in petticoats; and women wearing trousers, and we have called them *all* Chinese. Well, that is quite as correct as for the people of France to call every man who speaks English, *un Anglais*.

But setting aside the difference between Chinese, Mongols, Manchus, Tibetans, and the men from Dzungaria or Eastern Turkestan, there are some surprising differences to be noted in Chinese who come from neighboring provinces; while those who come from provinces far apart, are as different as is the New Englander, whose forbears have been in this country for generations, from the ranchman of mixed blood on the Texan frontier.

One does not have to be long in Hongkong to note the difference between a fairly tall, strong Swatow chair-coolie and the light weight, weak Cantonese. The people from the lower Yang-tze will not long be confused with those from up the valley towards the Ichang Gorge, by the visitor who looks about him carefully.

In the matter of language, the difference between the people of the different provinces — and sometimes between those who inhabit the same province — is astonishing. I ought, no doubt, to use the word "dialect" instead of "language"; but when you find that an uneducated person or even a fairly intelligent merchant from Swatow has about as much difficulty in making himself understood in Canton, as would a Kentish farmer who crossed the Straits of Dover and tried to converse with the Normandy peasants in France, you are disposed to say that in this respect the difference seems to be greater than simply that of dialect.

Yet, of course, the language is fundamentally the same in Kwan-tung province, in the extreme southeast, as it is in Shantung, in the northeast, or Kansuh, far away in the northwest. Words differ in pronunciation, at first, and this difference increases until there result two words, having iden-

tical meaning, but possessing not the most remote resemblance in sound.

All this applies to the spoken language. In literature there is practically no such difference. Books, the famous Classics, for instance, have been printed in what foreigners have called the Mandarin dialect. That means simply that the language and locutions of literary men at the capital have been adopted as the standard for the printed language. Every educated man in the eighteen provinces understands the Classics as he reads them; and his neighbors who are equally fortunate in education, will understand him as he reads aloud. But the locally trained school man of Yunnan would be totally incomprehensible to his fellow from Chihli.

Newspapers, likewise, are not necessarily intelligible to people of remote districts from the place of publication, because localisms are quite as common in China as they are in any other part of the world. The famous "Peking Gazette," that was for centuries the only thing in the empire entitled to be called a newspaper, was the official organ of the Government, and it was read by officials, the literati, and educated men in all parts of the country. It contained no "news" however.

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Besides his speech, "that doth bewray him," there is something about the physical appearance of the people of the eighteen provinces, which seems to differentiate them from those of the remoter parts of even adjacent provinces; while every man in China knows at a glance whether the stranger is from the east, west, south, or north. The way in which the men used to have their head shaved and the queue braided; the material and cut of their clothes, especially the style of their footwear, betrayed the visitor from a remote section.

Amongst the women there were unmistakable differences in the way the hair was dressed, as well as in the shape and fashion of their clothing. I am speaking now of the people of China proper exclusively; in the proper place these distinguishing peculiarities of Manchus, Turkestanese, and all the others, will be discussed.

In occupation, there was a wide difference between the people of the various provinces. In the silk district, it is imperatively necessary that the workmen shall become accustomed to the local way of doing things by long observation, before he is permitted to take upon himself the entire responsibility of the delicate operations of feeding the worms, cleaning the trays in which they are fed and allowed to make their cocoons.

Then when the time for reeling off the floss comes, each locality has its own peculiar method. An expert Chinese needs no label to teach him whence comes a hank of floss silk.

The tea pickers of the Fuhkien Province, seaport Foochow, do their work in a different way from those in the larger districts which contribute to the business of Hankow on the Yang-tze River; and after the leaves have been gathered, dried, fired, and packed, he is but a poor Chinese who cannot tell after his first sip whence came the tea from which the infusion was drawn.

We think, and quite properly, of rice as being the staple article of diet for our Chinese neighbors, but there are many different ways of preparing this vegetable for the table. I mean the seemingly simple act of boiling the grain, and I think I may almost say that each province has its own rule. In some it is boiled quickly with the express purpose of making it somewhat difficult to digest, so that the hard-working coolies and laborers may not too quickly assimilate their rice and become hungry before the time has come for the next meal. In other places it is steamed so admirably that while each puffy grain is separate, yet they are like independent snowflakes.

This matter of rice cooking recalls to mind

the Chinese *gourmet*. Please note that I distinguish carefully between the *gourmand*, who eats voraciously of pretty much anything that is set before him, seeming to have in mind quantity rather than quality; and the *gourmet*, the lover of good things to eat but who nevertheless makes a dainty discrimination as to what he will eat.

Because we may have seen a group of Chinese around a table, on which there are platters or bowls of queer looking stews and vegetables, shoveling the rice into their mouths from little bowls held in the left hand and a pair of chopsticks in the other, we are not to assume that all their fellow countrymen are satisfied to do the same thing with similarly coarse food. Our Chinese *gourmet* has as keen a palate, in his way, as has his French congener. Perhaps he likes to eat salted earthworms, and that is about as repulsive a dish as I know, yet the Chinese *gourmet* insists upon having his worms prepared in just the right way.

Our beefsteak and onions may not appeal to some of our friends; yet it is not every cook who can prepare this dish to suit the taste of the fastidious. Our French neighbors like snails, only the animals must have been properly fed and skilfully cooked as well as served to appeal to the true French *gourmet*. So with our Russian friends,

they like to preface a hearty meal with a *zakushki*, which seems to many of us a meal in itself. The preliminary of cold marrow-bones, pickled herrings, salted eels, *caviare*, and thirty or forty other cold appetizers, serve to stimulate the Muscovite palate, while it so satisfies the stranger, unaccustomed to it, that there is no room for the succeeding dinner, *a la course*!

Our Chinese *gourmet* seems to know as well, by intuition it almost seems, although it is usually with him just as it is with ourselves a matter of experience or inquiry, where to go for the best birdnest's soup, and which *chef* can serve sea-slugs in the most tempting manner. Is it surprising to be told that there is such a thing as the culinary art in China? Why should it be?

Now that the Chinese are coming to be greater travelers than ever before, because of the facility accorded by railways and steamers, it is not at all an uncommon thing for the people of Kwan-tung who go to Chihli, to seek in the national capital, Peking, for the restaurant that will cater to their peculiar tastes. Just as our own lover of terrapin *à la Maryland*, would not be satisfied in New York or Chicago unless he knew his *bonne bouche* is going to be served in the proper way.

The most elaborate native entertainment

I ever attended was the "house-warming" given by the Taoutai of Chowchow fu, when he had completed his new *yamên* (official residence) at Swatow. As I was only a lad, fresh from home, his lordship asked the consular representatives of the Great Powers, if he might infringe the rule of precedence and put me on his left (the post of honor) for he had been told I could converse with him in Chinese. The consuls gave unanimous consent and the great Mandarin treated me to dainty morsels which he picked out of the common dish with his own chopsticks (without rinsing those useful implements in water after they had been in his own mouth), and poked them into my mouth. But of such details I do not care to speak.

Our host was a thorough Chinese *gourmet*, and some of the junior officials attached to his Court, told me he had sent to Canton for a cook and his assistants, and that most of the materials for the feast had been brought from different places, according as the locality was famous for this or that delicacy. This, I afterwards learned, was not at all an unusual thing to do.

Our Chinese neighbors are as a rule well built and symmetrical, and I think that in these respects they showed to advantage when contrasted with our Japanese neigh-

bors. I imagine the difference is partly due to the fact that the Chinese have never been accustomed to squatting on the floor, resting the buttocks on the heels, as the Japanese have done for ages. A result of this *suwari*, as it is called in Japan, was to check the development of the lower limbs, making the Japanese appear to be disproportionately short-legged. I may remark that the tendency to abandon this habit and make greater use of chairs, forms at schools, etc., is having a beneficial result; the stature of the Japanese is said to have increased an inch or more within the past thirty or forty years, the period during which the better habits of sitting rather than squatting has become popular.

We may properly say that the Chinese have a yellowish tint, and that, as a rule, they rarely show much pink or red color in the face. This is not strictly true of children who run about a great deal in the open air. Some of the little girls have a dainty coloring that makes them very pretty. If exposure to the sun has given to some of the Chinese in the south a swarthy tint, they never approach a black color, and one of the most inept, and offensive, words to apply to the Chinese is "nigger."

Chinese women of the upper classes who seldom go outside their homes, unless shel-

tered from the glare and from the public gaze as well, in a curtained or jalousied sedan chair, or protected from the sun's rays by an umbrella, are often of a very fair complexion. As a rule, the yellow tint nearly disappears in children born to mixed parents, one of whom is a Caucasian.

We know that the hair on the head of a Chinese is coarse and black, at least if it is not absolutely jet black it is of such a very deep brown tint that it seems to be black; and the way the people dress their hair and the use of cosmetics by the women tend to deepen the color. Of beards and whiskers the men have scarcely any, and both sexes have very little hair on the body.

It was the custom, as invariable as an unwritten law, for the men to shave the face completely until they had attained the dignity of being a grandfather, or had gained certain distinctions in the literary class. In the former case the grandfather might permit his mustaches to grow although these were often what our lovers of slang would call "a ball game; that is nine on a side." In the latter case, since the distinction rarely came until the man was well on in years, a growth of hair on the face was assumed to indicate an old man, hence in the south, such men were called *lau chu nang*, that is, "old hair men."

Since the Chinese were accustomed to seeing only black hair and eyes, it was but natural that the light or auburn hair and blue eyes of many Europeans should seem uncanny. In the graphic art of the Chinese (as is the case in Japan also) devils are depicted as having red or blue bodies and fiery red hair; therefore it was but natural that the first blonde Europeans were called *ang mau kui*, "red-haired devils," or *fan kwei*, "foreign devils."

Inasmuch as ancient history teaches us that the immigrating Chinese in the remote past, intermarried with the aboriginal peoples whom they found to the south of the Mei-ling spur of the great Yun-ling range of mountains, while those who did not come that far remained more or less unmixed in the Great Plain of Central Asia, or even in the western part of what is now Shansi Province, there is a noticeable difference between the mixed population of the south, if I may call them so, and the pure type; the latter are the finer looking in every way.

The almost total lack of a bridge to the nose, and the fact that the eyes seem to be so full and nearly level with the forehead as to be rather protruding, emphasizes the difference between the Chinese and the Caucasian, and added something to the an-

tipathy which the natives at first felt for the unhuman looking beings who had sunken blue eyes.

It is somewhat surprising that there should be in the extreme eastern part of the great province of Kwan-tung, a group of people in Chowchow *fu*, prefecture, who compare favorably in stature and proportions with the men from north of the Yangtze River. Williams says: "A thousand men taken as they come in the streets of Canton, would hardly equal in stature and weight the same number in Rome or New Orleans, while they would, perhaps, exceed those, if gathered in Peking; their muscular powers, however, would probably be less in either Chinese city than in those of Europe or America."

I should not like to extol very highly the beauty of the Chinese women, nevertheless they are not totally devoid of physical charms. When the health is good and while a girl is young, her face is far from being repulsive. One admirable effect of the recent willingness to become a part of the world and not to be merely in it, has been a gradual discontinuance of the abominable habit Chinese women followed of shaving the face right up to the lower eyelids. The inevitable effect was to make the skin like leather and to stimulate the develop-

ment of wrinkles. In one respect our Chinese women neighbors are more like Europeans than are their sisters in India and southwestern Asia. They do not fade so soon and become withered, but bear children and retain their vigor almost as do the Caucasians.

CHAPTER XII

THE MONGOLS AND THE MANCHUS

“FROM an obscure and uncertain beginning, the word Mongol has gone on in increasing significance and spreading geographically, during more than ten centuries, until it has filled the whole earth with its presence. From the time when men first used it until our day this word has been known in three senses especially. In the first sense it refers to some small groups of hunters and herdsmen living north of the great Gobi desert; in the second it denotes certain peoples in Asia and Eastern Europe; in the third and most recent, a world-wide extension has been given it. In this third and the broad sense, the word Mongol has been made to include in one category all yellow skinned nations, or peoples, including those too with a reddish-brown, or dark tinge in the yellow, having also straight hair, always black, and dark eyes of various degrees of intensity. In this sense the word Mongol co-ordinates vast numbers of people, immense groups of men who are like one another in some traits, and widely dissimilar in others. It em-

braces the Chinese, the Koreans, the Japanese, the Manchus, the original Mongols with their near relatives the Tartar, or Turkish tribes which hold Central Asia, or most of it. Moving westward from China this term covers the Tibetans and with them all the non-Aryan nations and tribes until we reach India and Persia."

When I find that another writer has said something that I know to be true, but has expressed himself better or more succinctly than I can, I feel that I am doing my readers a favor and paying the more expert author a deserved compliment by borrowing his words. This is my reason for beginning this chapter with the first paragraph of Jeremiah Curtin's book.* Some historians say there are five groups of Mongols who have made themselves famous in Europe; although I should be disposed to use the word "infamous" in describing the Huns under their chief Attila, the Bulgars, the Magyars, the Turks or Osmanli, and the Mongol invaders of Russia. Other authorities say there have been Mongol people in Africa from a remote past and that their descendants are still to be found there. This may be true, but I am inclined to doubt the correctness of the assertion that the Mamelukes were recruited from the Mon-

* The Mongols: A History.

gols. It has always seemed to me that this force was originally made up from Christian captives who were compelled to serve their Turkish captors as soldiers, and afterwards their ranks were recruited from Christian families who were living in Turkish possessions.

The etymology of the word Mongol is a little interesting. During the reign of the great T'ang Dynasty of China, the term *Mong-ku* appears as applied to the people north of the Empire, and in the records of the Ki-tan Dynasty which followed the T'ang the same people are described by the word *Mong-ku-li*. After the Ki-tans came the Golden Khans, and in their annals the *Mong-ku* are often mentioned.

As is the case with so many peoples, the origin of the family into which the great Genghis Khan was born, was miraculous. A blue wolf and a gray doe swam across a lake — it may be that Baikal is intended — and settled near the sources of the river Onon. A human son, Batachi, was born to them, and then later, after many generations, another miracle was wrought. A widow, who had had two sons by her husband, after his death bore yet three more sons, although there was no man in the *yurta* save a slave whom her husband had



MAUSOLEUM of a Manchu Ruler

bought of a poor wandering beggar for a leg of venison.

The two sons by the widow's lawful husband consulted together and said: "Our mother has no husband, no brother of our father has ever been in this *yurta*, still she has had three sons since our father died. There is only one man in the house, he has lived with us always; is he not their father?" The woman having learned what the two elder brothers were thinking and saying, called them together and gave to each one an arrow, telling them to break it. This of course each one did easily. Then she tied the five arrows together and asked each to try to break the bundle; this they were unable to do. Then she said: "Ye are in doubt as to who is the father of my third, fourth and fifth sons. Ye wonder, and with reason, for ye know not that a golden-hued man makes his way to this *yurta*. He enters through the door by which light comes, he enters in through the smoke-hole like sunshine. The brightness which comes from him fills me when I look at him. Going off on the rays of the sun or the moon he runs like a swift yellow dog till he vanishes. Cease talking idly. Your three youngest brothers are children of Heaven, and no one may liken them to

common men. When they are khans ye will know this." It is singular how widely prevalent this or a similar myth is.

We are not here interested in the Mongols as a whole, but with a very definite part of them. The Tartar legend tells us that in the period which corresponds to the year 1161 of the Christian era, a woman gave birth to a son, who was grasping in his fists a lump of dark, clotted blood. This event happened at the time when one Temujin Uge, a Tartar, was captured; therefore the child was given the name Temujin.

He later completely subdued the various peoples in his immediate neighborhood along the upper courses of the Onon River, which you will find on any really good map of Asia, at about 110° East Longitude from Greenwich, and 48° North Latitude. Only a short distance west, among the Chamur Mountains or the Kentai Shan, are the headwaters of the Kerulen River, another stream which is intimately connected with the early history of the Mongols; and in the same mountainous district the Tula and Orhon Rivers rise; these last mentioned empty into Lake Baikal and thus find their way into the Arctic Sea nearly opposite the Island of Nova Zembla; while the Onon and Kerulen eventually become the great



MANCHU Mother and Children

Amur River and thus reach the Pacific. There, within reach of any one of these streams, is the site which all Mongols honor as having been the birthplace of Genghis Khan and where his tomb is planted.

When Temujin had conquered his way to fame, he took that name, Genghis Khan, and raised his wonderful standard of nine white (yak?) tales. Genghis means "Mighty," while Khan is, of course, a title having the significance of Emperor, and the seeming proper name of Genghis was adopted to distinguish this man from all the other Khans.

Many interesting legends are told of this personage who was to have such a tremendous influence upon the fortunes of our Chinese neighbors, and some of them are given here. When the lad, Temujin, was in his fifteenth year and it seemed time to think of getting a wife for him, his father, Yessugai, went into the country from which the boy's mother, Hoelun, had been taken by capture. In the mountains he met a man named Desai-chan, who was of the Uigar stock.

This apparent stranger hailed Yessugai by name and asked whither he was going. The answer was: "I am going to take my son to his mother's brothers in order to select a wife for him." Desai-chan said:

"Your son hath a comely face and bright eyes. Last night I dreamt that a white falcon, holding the sun and the moon in its talons, flew down to my wrist and perched there. Thereupon I exclaimed to some of my neighbors who were with me, 'We know the sun and moon only through our seeing them; but now this white falcon has brought them both down to me in its talons; this must be an omen of greatness.' Just at this auspicious moment thou has come, O Yessugai! with thy son; and thy coming explains my dream, it foretells high fortune, undoubtedly. I have a daughter at my *yurta*, she is yet young and small; but do come and look at her."

Then Desai-chan led Yessugai and Temujin to his camp. Yessugai was greatly pleased with the appearance of the girl, who truly was a young beauty. She was then but ten years old, and even among the Mongols, whose maidens wed very young, was hardly ready to be given in marriage. Yet the very next day Yessugai asked Desai-chan to allow Bortai, that was the girl's name, to become the bride of young Temujin.

Desai-chan's reply was both courteous and diplomatic. "If I give her only after much importuning, will that indicate a larger measure of importance? Or if I



MANCHU *Woman in Full Dress*

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give her to your son in answer to a few words, will that show slight esteem? We know that a girl is not born to remain in her father's home forever. I give my consent to Bortai's becoming Tem .jin's wife; but I pray thee to leave the lad with me for a time."

So Yessugai left Temujin with Desai-chan and rode off towards his own home, but on the way he was persuaded by some Tartars to stop for a feast with them. These men were his enemies, although they professed for the moment to be friendly, because he had killed many of their people, Temujin Uge amongst the number. Therefore they put poison into Yessugai's cup, and although he managed to travel for three days and reach his home, yet he died before his son Temujin could be brought to him.

Before long, Temujin launched out upon that career which eventually made him "The Mighty Khan." He passed through a stormy youth and early manhood, and was often within an inch of death's door; but by marvelous escapes, and frequently through the assistance of friends whom he gained in strange ways, he overcame every opposition.

To those who stood in his way, or whom he suspected of opposition he was absolutely merciless. A brother, a half-brother,

or any relative or connection who baulked his way, was as of little account to him as a mangy dog. But to his friends he was by no means without willingness to make his gratitude something tangible. When he had built his great Empire, he richly rewarded those who had helped him in the task.

When the proper time came for Genghis Khan to carry out his plan of invading China he found himself, as a matter of fact, attacking the famous "Golden Dynasty," the Kin, which had been driven out by the Ki-tans. When the Kin Emperor died in November, 1209, his successor sent an ambassador to inform Genghis Khan of the death and the succession. This ambassador had the impudence to order the Great Khan to receive the message kneeling; for the envoy claimed that Genghis was a vassal, and should comport himself in accordance with Chinese etiquette.

At this piece of audacity Genghis demanded: "Who is this new emperor?" The reply was, with a display of honorific titles which may be imagined, "Prince Chong-hei." When Genghis heard the name he was simply furious, and turning his face towards the south, in which direction the new upstart dwelt, he spat upon the ground and exclaimed: "I thought that

the Son of Heaven must be lofty and uncommon; but how is this idiot Chong-hei to sit on a throne, and why should I lower myself even in his presence, much less to his petty ambassador?"

Preparations for the invasion were speedily completed and the composition of the army indicates most clearly what efficient strategists and commissaries those Mongol leaders were. The troops were divided into squads of ten each; ten of these squads were formed into one company; ten companies composed what we may call a regiment; and ten regiments, that is to say, ten thousand warriors, made a brigade. The orders of the supreme Khan were given direct to the generals in command of brigades; and by them passed to officers of lower rank until they reached even to the petty squad.

Each soldier wore armor made of strong rawhide and his head was protected by a stout helmet of similar material. His weapons were a lance, a sabre, a bow and quiver, while some of them bore, in addition, an ax which could be used in battle as well as to cut wood as necessity arose.

Besides the horses supplied for the troops there were many extra steeds, because the army, after leaving headquarters, had to cross a wide stretch of the desert. The in-

vaders probably took a route that was nearly parallel to the great caravan road that has been used by the Chinese and Russians in passing between Peking and Lake Baikal.

After a march of something like twelve hundred miles the frontier was reached, and here became conspicuous the first of the defections which contributed so much to the downfall of the Chinese government. The officer in charge of the guard at the Great Wall yielded allegiance to Genghis Khan and opened the gates to the invading army. It is not necessary here to recapitulate the story of the downfall of the Chinese Dynasty and the establishment of the Mongols.

This great country, Mongolia, stretches from the west, where it marches with the Russian Central Asia provinces, eastward between Siberia and Tibet and China proper, until it reaches the Eastern Three Provinces, which we know by the name of Manchuria. Most of Mongolia is, to say the least, unattractive. But from about the middle of the northern line towards the east and stretching down to the Chinese frontier the character of the soil improves, and in the extreme eastern section there are wide grassy plains which are well suited to maintain enormous flocks and herds; while



MANCHU *Geisha*

along the numerous streams there is abundant arable land.

Of the Manchurians it is not necessary to say very much, because they are, after all, merely an offshoot of the great Tartar or Mongolian Horde. Their history is an interesting example of how from a very small beginning something of enormous proportions may develop. We must, however, bear in mind that had the Chinese dynasty, the Ming, been able to hold the allegiance of the hundreds of millions of true Chinese, and had there not been contemptible treason on the part of some of the imperial generals, there would not have been the same easy victory for the Manchus in gaining possession of the whole Chinese Empire, that there had been for their kinsmen, the Mongols, in doing the same thing three centuries before.

Manchuria itself is a most valuable part of the Chinese Republic. This fact is demonstrated by the eager desire displayed by the Russians in gaining a foothold there, and later by the efforts of the Japanese to imitate their late rivals in war. In the neighborhood of the capital of the Eastern Three Provinces, Mukden, there are still to be seen the tombs of some of the earliest rulers of the Manchus. For the tourist bent merely upon sight-seeing and for the student

of ethnology; as well as for the commercial man, there are so many attractive things about the portion of our Chinese neighbors which inhabit Manchuria, that it is not surprising so many people have gone there.

The pure Mongolians and Manchus (there are not many of them, to be sure), do not show the oblique eyes quite so markedly as do the true Chinese, that is, the people of the Eighteen Provinces. As a rule these northern people are rather larger and better proportioned than the southern Chinese, and in many ways they show the good effect of an active, outdoor life. The costumes of all these Mongolians and Manchurians are entirely different from those of their Chinese fellow citizens, conspicuously so in the winter, when a rigorous climate compels them to wear thick, wadded clothing and very often furs. A Manchurian woman's way of dressing the hair is unmistakable; it sets her off from her Chinese sisters most conspicuously; and the same thing may be said of the native women of Mongolia.



MANCHU Married Woman: the
Headdress Indicates the Fact

CHAPTER XIII

THE TIBETANS AND THEIR COUNTRY

DR. SVEN HEDIN'S interesting accounts of his exploration into the central parts of Asia and across the Himalayas, give us the most complete account of Tibet which is available. I do not wish to belittle that explorer's work in any way, but in fairness to others I may say that a number of British subjects, who have been connected with the Indian Civil Service, as well as many army officers who have been stationed in those parts of the British Empire, have told me that all of the important information which Dr. Hedin has imparted to the public had been, for some years before he undertook his exploration, in the archives of the Indian Government.

Inasmuch as it was taken from the reports of officials or army officers who, strictly speaking, perhaps ought not to have been in Tibet at all, this information could not be given to the public; and the allegiance of the individuals who had collected the material forbade their writing for general publication. Even as it is, we really know very little about the Tibetans and

probably shall not greatly increase our knowledge until the Chinese Republic or Government has advanced so far along the paths that it is cutting out, parallel to what the rest of the world has followed for a thousand years or more, as to permit of their opening freely every nook and corner of this great domain.

Looking from the south up towards the mighty Himalaya Mountains, they appear in their greatest grandeur. Those who have been able to gaze upon this range from the north, say that they seem to lose much of their impressiveness because they are seen from the elevation of Tibet, "The Roof of the World."

In that country, whose average elevation is so great that were it not for its proximity to the Torrid Zone, it would be snow covered perennially, live some people who are in many ways the strangest in the world, and certainly the most uncommon and unfamiliar to all of us of the whole three or four hundred millions who make up the entire population of the Chinese Republic.

It is undoubtedly correct to put the Tibetans into the Mongoloid family of human beings, although the distinguishing characteristics of this class are rather less noticeable in them than in any of the others of the Chinese nation. This slight varia-

tion is doubtless due to the infiltration of an East Indian strain through the Himalayas and around the western end of that range. Doubtless, too, some influence has been made by the people of southeast Asia.

It is not recorded in reliable history that any one body of human beings has been permitted to develop itself in a constant physical environment, from the "beast stage," or even the lowest "man stage," up to its present condition; and the Tibetans are probably not the exception which is supposed to prove the general rule. It is but natural to find the Tibetans of rather small stature, yet they are said to be generally stout and stocky. In such a rigorous climate, it could hardly be expected that any but the physically fitted children should survive.

The most remarkable thing about the Tibetans is their marriage custom. We know well what monogamy is, the union in marriage of one man and one woman, and in our own experience, as an inheritance from our European ancestors, what is called the "father's right," that is the tracing of ancestors back through the father's line. We know, also, from biblical reading and from knowledge of customs in certain lands of polygamy; that is a plurality of wives, sometimes all of equal rank although

more frequently one is the superior and the rest are subordinate. We know, too, of concubinage, sometimes without disgrace, yet frequently otherwise.

But in Tibet all these conditions are reversed and the plurality in marriage is of the men, the single one being the wife. This extraordinary condition comes about not altogether unnaturally, when we stop and consider the circumstances in which it has developed. In all the 463,200 square miles of Tibet, there are but very few acres of arable land. A farmer, as the word means to us, is simply unknown. The cultivated land is all in little patches which we should hardly dignify by the name of "field."

What fields there are lie along the foot of the mountains in some spot where the patch may be protected from the torrents pouring down the mountainside, and from the overflow of the stream which rushes along at the bottom of the mountain valley. A tremendous amount of labor is represented in one of those tiny patches; the lower portion is defended against the stream by a high wall built of stone; and it must be tall enough to be above the highest flood level. But some water for the crop of wheat, or beans, or whatever it may be, is necessary, and a considerable measure of

engineering skill is displayed in conducting an irrigating stream into the field without permitting the rush of water to be a menace.

A glance at the map will show how exceedingly limited must be the area of cultivable land in Tibet. Now suppose a man has one such field, or possibly two or three of these tiny patches, just enough land to supply the wants of one family; and suppose, further, that the man has three sons — by no means an unusual number in Tibet. When the father dies, if the land is divided amongst the three sons and each takes unto himself a wife and rears a family, there will be three households to starve.

It is impossible to divide the landed estate and the Tibetans have solved a difficult problem by adopting polyandry: that was inevitable. "In highly developed societies, polygamy (including concubinage) suggests concentrated wealth and privilege. Monogamy is democratic; it suggests divided property and privilege. Polyandry suggests poverty and indivisibility of property." The Tibetans are loath to move away from the ancestral home; and in the case of the three brothers which has been assumed, either two must do that or they must give up the privileges and responsibilities of a monogamous marriage.

Doubtless experience in long past times taught their ancestors that three families in one home invariably lead to all manner of complications and almost inevitably to crimes, such as infanticide, as well as disease, and some things morally worse that need not be discussed here. "Amongst the Tibetans, the property, as an indivisible whole, goes to the eldest son, who is provided with a wife; but that wife becomes also the legal spouse of the younger brothers. The children of this woman are the objects of a common affection, and when one of her sons shall have grown to full manhood, and shall have married a wife chosen by his parents, he in turn shall come into a primacy of power over the patrimony, his elders reserving just enough to prolong their habitual comfort—not enough to prevent the establishment of a new generation. And thus, indefinitely, the cycle repeats itself; not less regularly—not less blindly, obeying nature's demand for the new individuals, than elsewhere in more favored lands, by other forms." *

Repulsive as is this polyandry to our every idea of what married life and the creation of a home should naturally be, yet if one tries earnestly to put himself into the position of the Tibetans and knows the

* Crosby, Oscar Terry, *Tibet and Turkestan*.

starved conditions of their life in its common aspects, it has to be admitted that they have arrived at a solution of a problem which is not altogether to be condemned.

Yet there is another phase of the Tibetan married life which is inexcusably repulsive, for it unites polyandry and polygamy in the most shameless manner. If some great good fortune should come to the family, so that the joint income permits, the eldest brother may take a second or even a third wife. It may happen, too, that a second wife is introduced, even when the family property has not been increased at all; this will sometimes occur when the first wife has no children. For the continuance of the family line is deemed of almost as great importance among the Tibetans as it is with the Chinese, although the former are not in any way inspired with the Confucian ideas of the importance of ancestral worship. These plural wives are still common to all the brothers, and for some almost inexplicable reason, the increase of population is less in Tibet than in countries where monogamy or polygamy is the rule.

Before leaving the subject with which women are so intimately connected, it seems well to state that the Tibetans of the fair sex are by no means without title to that adjective. They are reported as being

of good proportions, graceful build, and comely features. Their costume is a simple one, even if they display a fondness for bright-hued materials. Where frequent contact with the Chinese on one side or the peoples of India on the other is noticeable, there will, too, be noted a disposition to imitate the dress of the strangers. This remark applies to the men as well as to the women, for in eastern Tibet there are natives to be seen who have adopted the Chinese queue; but whether this was a matter of policy or merely a desire to be ultra fashionable, I cannot say.

In certain parts of Tibet a great many turquoises are found. Some are of good size and great beauty; but as a rule they are small and not costly; therefore the women, even those who seem to be of such poor classes as hardly to be able to afford this extravagance, deck their hair with as many of these precious stones as they can get.

The dwellings of the Tibetans vary from a hovel to a fairly large, rather imposing edifice two stories in height; but all are solidly built, as must be the case in a country where the winter's snows are deep and lie long. It must be a curious sight to see from nearly every dwelling, floating a flag which is not in any way a national emblem

or ensign, but simply a popular way of keeping the gods constantly informed of the inmates of the home desiring to pray to them; for the flag bears a prayer written so closely as to cover the entire surface. The petition, therefore, is measured by the size of the flag.

In Tibet the curious "prayer-wheel" is very common. This is a wheel on the felly of which are pasted small bits of paper having a prayer written on them: one whirl of the wheel is sufficient to inform the gods that the person has offered just that number of petitions.

The monasteries of Tibet are still most imposing-looking structures. They are usually built on the side of a steep hill or mountain, so that the lower side will tower up to many stories, while the upper is only two or three. The most celebrated of the Lhasa monasteries has been reproduced in facsimile by the Mongolians at Jehol (Cheng-te) in the province of Chihli, north-east of Peking.

This remark naturally draws attention to the religion of the Tibetans, and it is of somewhat peculiar interest because it is the direct or indirect power of the religionists which has tended as much as anything else to keep Tibet a closed country against the student and traveler. The Tibetan Bud-

dhist priests maintain stoutly that in their country has been preserved the only pure Buddhism that now exists. They declare that what is taught in Ceylon even is so far from the teachings of the Buddha himself as to be unrecognizable.

This claim is utterly false, for the doctrines, already much corrupted, which were carried into Tibet a thousand years after Gautama's death, have been still further corrupted. Competent students of comparative religion find that in Tibet the original impersonal generalization of the Buddha have been almost smothered by a mass of alien beliefs in no way connected with ideal Buddhism. Moral qualities have grown to be gods who are given their place in the overcrowded pantheon; and so called "Emanations" from the original founder or his special disciples, have been individualized, and then those persons canonized.

The Romish doctrine of the Immaculate Conception has been applied to make the mother of Prince Siddartha equal, in the matter of her conception, with that which the strictest Romanists claim for the Virgin Mary; and Queen Maya is declared by some of the Tibetans to have been herself of Virgin birth.

It is certain that what little is left of Buddhism in India is radically different from what the earliest literature teaches; while Buddhism in China has widely diverged from the Master's teachings; and that of Japan is scarcely recognizable as real Buddhism. The Buddhists of Tibet are now generally called Lamaists, the strictest being loyal adherents of the Dalai Lama officially, for personally that individual has often conducted himself in such a way as to forfeit the respect of his countrymen.

The other religious body of real importance in Tibet is one that is called Pon-bo. This last mentioned combines in a strange way the superstitions of an old Nature-worship with some of the lower, grosser elements of Lamaism. Mr. Crosby* not at all ineptly says that the relation of the two bodies is similar to that which might have been seen in Europe as late as the sixth century after Christ, when there still existed communities professing the ancient paganism, while enthroned Christianity had not been able to free itself from a heritage of magic, witchcraft, and devil cult, and had shifted the worship of the Finite from demigods to saints. But in Europe at that time,

* *Op. cit.*

as in Tibet now, there were seen a very few who drank such pure water as the higher creed may offer to the most enlightened.

The eastern part of Tibet is still closed to the ordinary traveler, so that access to the country, east of about the longitude of Lhasa, from the north, east, or south, is practically impossible. It is not difficult for almost any one who chooses to do so to get into the extreme western part of the country. In each village of that section there is an inn, or some proper place for strangers to lodge, and it is quite easy to procure an abundant supply of food. Not always meats, but coarse bread, milk, chickens, and eggs are plentiful, and there is said to be no displeasing attempt to practise extortion.

The people are inquisitive and certainly would like to see how the stranger, especially if he is a European, conducts himself; but their curiosity rarely becomes offensive. Although professedly Buddhists or Mahometans, and one of course expects such people to be abstemious, the natives make a pleasing, thirst-quenching drink which is something like both wine and beer. All things considered, when the government of the Chinese Republic has become so firmly

established as to rule and govern in all parts of its domain, there will be an opportunity for the curious traveler to derive much satisfaction from a visit to this group of our Chinese neighbors.

CHAPTER XIV

THE MAHOMETANS

IT will be remembered that Mahometanism is considered as beginning in the year 622 of the Christian era. Furthermore it is generally said that the teachers of this religion have never been remarkably conspicuous for their efforts to secure converts by sending missionaries into regions of the earth far away from the center of their own faith, Mecca. Yet in the Chinese Republic there are many Mahometans. This is not at all surprising when we think of the extreme western section of the republic, for in those districts the people came into direct association with the advancing Moslems, and indeed the colonies of those who profess that faith are the most important element in the populations of Dzungaria, Ili, and Chinese Turkestan.

In such a part of the Chinese Republic as Eastern Mongolia, thousands of miles from the frontier along which the Mahometans have been living in numbers for nearly fourteen hundred years, there are followers of the Prophet. At the cities of T'a Tzu Kou and Hata, as well as throughout

the whole adjacent country, there is a considerable Moslem population, and in the former city the mosque is a handsome building. At least its gateway is an imposing structure, even if it does not bear distinguishing marks to denote the faith of those who worship therein. For a Moslem temple that gateway is somewhat too highly ornamented; although the interior is said to be very quiet and plain.

One Christian missionary who made a trip in eastern Mongolia a few years ago, says that the simplicity and apparent reverence associated with Mahometan mosques, is especially welcomed in a land like China, where most things, in any way connected with religion, are loud and garish, and even the temples at times are the opposite of restful.*

There is one conspicuous trait which marks pleasantly the Mahometan of far eastern China from their fellows in the remote west. It is that the priests in charge of the mosques show themselves quite friendly towards the visitor from Europe. They claim a certain relationship on the ground of religion, because their faith, like our own, came into China from the west.

This claim of fellowship extends to more prosaic or practical matters than religion,

* Headley, John, *Tramps in Dark Mongolia*.

for wherever there is a choice at a remote city or town of eastern Mongolia, between an inn kept by a Buddhist Chinese, or one whose landlord is a Mahometan, the stranger will do well to accept hospitality from the latter, for as a rule the accommodations are cleaner, the fare better, and more to his taste, and the welcome more cordial.

Just here an amusing story of how the Mahometans look at their political affiliations may be told: I borrow the substance of it from the Rev. Mr. Headley.*

A Chinese whose name was Wang Fu Ma, who had gone into eastern Mongolia from the province of Shantung, and quite evidently he was a man of the adventurer class, had been employed by the Russians during the late war with Japan, 1904-5. His services had been so highly appreciated that he was reputed to have received from the Russian government a commission as major in their regular army.

It was Wang's duty to help procure supplies for the Russian commissariat, and therefore he made frequent visits to K'u Lu Kou for the purpose of buying animals and produce. On one of his trips he took into partnership a Mahometan townsman who likewise bore the family name of Wang. They bought three thousand head of cattle

* *Op. cit.*

and made them ready for the march to Mukden. The Mahometan, having concluded a profitable deal as middleman for the Russians, then thought to make another honest (?) penny out of their enemies, and surreptitiously sent a message to a notorious brigand chief, Chin Shou Shon, who was in the pay of the Japanese. The result of course was an attack upon the Russian convoy; the death of Major Wang Fu Ma and the decapitation of the civilian Wang, came as incidents.

Just when Islamism made its way as a preached religion into China is not easy to determine. Not only would the caravan trade along routes leading westward across the continent, tend to bring the Chinese and Mahometans into intercourse, with the inevitable result that the Moslem priests would try to spread a knowledge of their faith, but the sea-trade between the ports of southern China and those of the Arabian Gulf or even still farther west, would likewise promote such intermingling.

It is certain that in early times the Hwui-hwui Kiao, as the Chinese called the Moslems, the followers of the Prophet, were attracted to China. In the time of the T'ang Dynasty (618 to 907 A. D.) there were Mahometan priests at Canton and Hangchau. They built mosques, they

opened schools and printed some books, and they encouraged the Chinese to make pilgrimages to Mecca. This last mentioned attempt at proselytizing appealed mightily to the Chinese, who, especially along the coast, have always been passionately fond of travel and of going over seas whenever they could make excuse for doing so.

There is one thing about Islamism which has seemed to be a sufficient reason for its not meeting with much favor amongst the Chinese, and that is the rigid rule which forbade translation of the Koran. This would tend, of course, to keep the sacred book out of the hands of the literati and educated classes, who were not content to receive instruction solely from the preaching of the Moslem missionaries, and their expounding by word of mouth, the tenets of their religion. Still, as has been said, the number of Mahometans in the Chinese Republic is so great that they are given the honor of having one stripe in the new flag stand for them.

There are even now mosques in many of the cities of China proper, as well as in Mongolia and Manchuria. Before the downfall of the Manchus there was a tablet in each mosque which bore an ascription of reverence to the Emperor, while the name of the Prophet was placed behind that of

his imperial majesty; what will be done now that the president of the Republic is to be considered as having no claim to divine right, and no family connection with the gods in Heaven, remains to be seen; probably the Prophet's name will be given sole prominence.

There are of course no idols or any images in the mosques; and none of the tablets that are so sacred to Buddhists, Taoists, and Confucianists; but there are plenty of scrolls suspended along the walls, and these bear, in Arabic, references to the doctrines. These scrolls are unintelligible to even the educated among the worshippers, for Arabic is a language which the Chinese learn only with the greatest difficulty. Although affirming that they worship the true God by the name of *Chu*, or Lord, yet it is more than doubtful if the Mahometans ever did anything appreciable to elevate the Chinese in any way, or that the religion has ever benefited the country.

But the greatest interest which the Mahometans in China possess for us is their rebellions. The word "rebellion" is a common one in Chinese history, and it brings to the mind many scenes of bloodshed and destruction, on scales that fill us with horror.

The establishing of Chinese rule in those

parts of the former empire, which must be distinguished by the names Dzungaria, Ili, Kobdo, Eastern Turkestan, etc., was accomplished so long ago that anything more than this brief allusion is unnecessary, although it has to be said that it was not effected in a quiet way without the shedding of much blood.

After the Chinese had fixed themselves firmly as rulers, peace — at least of a kind — ensued for centuries. Indeed, it was not until after the middle of the nineteenth century that some of the Mahometan subjects of the Chinese Emperor broke out into open revolt, which threatened for a time the very foundations of the empire. It is not intended to suggest that always were those subjects entirely satisfied with the rule of the mandarins; for often the overbearing oppression of these administrative officials was resented; yet I imagine that the officials knew only too well their own guilt, and succeeded in placating their rebellious subjects without calling upon the Central Government for assistance, or letting the people carry their complaints to the throne.

But while the Central Government was worried almost to distraction by the famous Taeping Rebellion, which began in 1850 and was finally suppressed in 1863,

and then only through the effort of "Chinese" Gordon, the British officer who was loaned to the Chinese Government for the express purpose, rebellions of the Mahometan subjects broke out almost simultaneously in the southwest province of Yunnan and in the two provinces of Shensi and Kansuh, in the far northwest.

With regard to the first mentioned, it was the culmination of an unsuccessful effort by the Mahometan population to induce the Central Government to punish the unscrupulous mandarins who committed the gravest crimes, and praying the emperor to send a just and honest man to rule over them. Perhaps the Court intentionally paid no attention to these appeals, although probably the greater rebellion obscured the less; at any rate nothing was done to satisfy the Mahometans and the resulting rebellion in Yunnan, as well as that in the northwest, cost hundreds of thousands of lives and large sums of money.

In 1873 a similar uprising of the Mahometans in the northwest was finally suppressed. We know that the expense to the Central Government which this entailed was very great and that the loss of life was enormous, because during active hostilities neither side gave quarter; but we shall never know the exact extent of the rebellion,

nor its precise cost in men and money.

The Mahometan rebellion in East Turkestan, about 1870, was serious in itself, but it was most important to the Chinese because of the share which Russia had in its suppression, and of the complications that followed.

Of Turkestan as a whole, we get our first glimpse somewhere about 200 B. C. The country was evidently a fertile one, for it aroused the envy of some Yue-che, of the Mongolian or Tartar race, who poured in from the northeast. Later, rather by peaceful crowding than by armed conquest, these intruders were replaced by Moslems, so that now the major part of all the extreme west of the Chinese Republic is populated by followers of the Prophet, although doubtless there may be many of those Tartars who have accepted Islamism.

The influence of climate in that region has been tremendous, the drying up of what must have been at one time fairly fertile regions is indicated clearly by the discoveries of archæologists, so that the combination of cruel Nature and yet more cruel Man, has converted most of the western possessions into what is little better than a desert. The people themselves were likewise affected both in their physical development and their habits of life, as well as in

the nature of their disposition. At times they are hospitable and kind, at other times they are hostile and treacherous, so that traveling in that region is always a precarious matter.

Dzungaria, where are many of the Mahometans of China, was formerly a Mongolian kingdom of considerable importance. It attained its extreme height, politically and socially, in the latter part of the seventeenth century under the leadership of Bushtu Khan, known also as Kaldan. The former kingdom was long ago divided into Eastern Turkestan, belonging to China, and Russian Turkestan. Its name came from the Dsongars or Songars, who were so-called because they formed the left wing of the Mongolian army; *dson* meaning "left" and *gar* meaning "hand." Properly speaking, the portion belonging to China should be called T'ien Shan-pei-lu, that being the official name of the province, which probably conveys the idea of "The Mountains that reach up to Heaven."

The population of Eastern Turkestan is exceedingly mixed, as would naturally be expected. There are some Aryans, many people belonging to the Ural-Altaic stock, which connotes the people of the high central Asian region, Dzungars, and others. The agriculturalists, both farmers and or-

chardists, are nearly all of Turkish stock, yet they too are much mixed with Aryan blood. In the towns the people are practically all of Turkish blood, and the language universally spoken is Jogatai Turkish, a *patois* which is astonishingly popular throughout the whole region west and south of the great desert of Gobi.

Because so much of Eastern Turkestan is desert, agriculture is of very small importance, being confined to the oases at the foot of the mountains. However, if the crops are small in their totals, excellent grains of various kinds are grown, besides cotton, tobacco, opium, etc. Some of the oases are famous for their orchards which provide fruits of many kinds, all having a most remarkable reputation for size and delicacy of flavor.

The Chinese officials, under the former administration, were notoriously indifferent towards the material development of the country they were sent to govern, and although they must have known that wonders could be accomplished in the oases and their surrounding country if irrigation were provided, they seemed to have given next to no attention to this important matter. Nevertheless the people themselves have done much in this way and with admirable results. It is to be hoped, and it is believed,

that the new government of the Chinese Republic will give the needed assistance in trying to convert at least a portion of this desert region into arable land, and make the Mahometan population a factor of some importance in the great schemes of industrial and commercial development which the enthusiastic progressives of China have promised themselves.

The people of some of those oases already bear an excellent reputation for admirable workmanship in certain specialties. Kho-tan furnishes silks, white carpets, felt goods, and many kindred articles which are greatly sought after, not only by the people of the surrounding countries, but also some of them find their way abroad. The leather goods, especially saddlery of Kucha and Kara-shahr have a well-deserved reputation for excellence and beauty; and there are a number of other towns which are more or less specialized as to their creations. Under wise administration, and with relief from the official rapacity of the past, there is no reason why all of the industries should not be raised from practically insignificance to volumes of importance.

Very attractive suggestions as to possibilities in industrial art, are to be found in the following extract from the last edition

of the Encyclopedia Britannica, based upon Dr. Sven Hedin's reports: "In the desert not far from the town of Khotan, in a locality known as Borasan, objects in terra-cotta, bronze images of Buddha, engraved gems, coins and Mss. [were found]; the objects which display artistic skill, give indications of having been wrought by craftsmen who labored to reproduce Græco-Indian ideals in the service of the cult of Buddha, and consequently date presumably from the third century B. C., when the successors of Alexander the Great were founding their kingdoms in Persia," etc.

But it is not necessary to infer that the skill of those craftsmen has absolutely disappeared in their remote descendants, more than two thousand years later. Another writer, whose antiquarian researches have given assurance of a degree of culture in this apparently hopeless region, is Dr. M. A. Stein. He found traces of a Chinese wall, with watch-towers and guard-stations, that must have been of considerable length. There were evidences of settlement back to the second century of our era, and Dr. Stein found a large number of documents and examples of early Chinese art. The interesting question then asserts itself: Was the influx of Mahometans the cause of the disappearance of that culture; or

was it purely a result of physical degradation both of soil and inhabitants? If the former, there would seem to be an admirable opportunity for the Chinese Republic to re-educate the Mahometans of these Western provinces so that conditions of two thousand years ago may be revived to the great advantage of the New Republic.

CHAPTER XV

HOW THE CHINESE CAME TO BE KNOWN TO THE REST OF THE WORLD

IT has already been indicated that the peoples of southeast Europe, long before the commencement of the Christian era, knew something of a land in the remoter parts of Asia which they were accustomed to call Seres. Whether it was through myth or something based upon geographical knowledge that this name came to have rather a wide horizon, or because of the skill which the people of that distant country early displayed in rearing silkworms and in manufacturing silk clothes, hardly calls for careful consideration here.

There is abundant evidence that at the very beginning of the Christian era, and probably before that time, the Greek and Roman merchants need not have gone all the way to China proper to obtain these coveted materials, for it has been shown in the last chapter that almost certainly these could have been had in Turkestan, before entering the dreary deserts which lay between that section of the former Chinese Empire and the fertile valleys of the east.

ern part thereof where the mulberry tree grew in great numbers and silk goods were common.

An amusing example of the proneness of too many writers for jumping to a conclusion, because they are deceived by some trifling linguistic resemblance or statement which seems to them to be suggestive, is found in the commentaries upon the writings of one of the Greek-Latin historians, Ammianus-Marcellinus (320 to 390 A. D.), who gives a description of the land of Seres and of its people. He seems to allude to the famous Great Wall which was commenced by Emperor T'sin Chih in 214 B. C. and finished in 204 B. C.

Of course it was not absolutely impossible for this stupendous undertaking to have been known in Europe at the time when this historian wrote, although it is safe to say it was quite improbable that anybody could have carried the news across the continent of Asia to the Europeans; and equally improbable that any traveler from Europe should have wandered so far into the remote east. Yet Christian Lassen, a German Orientalist, born 1800, died 1876, and Joseph Toussaint Reinaub, a French Orientalist, born 1795, died 1867, both seemed to have been curiously deceived by Ammianus' allusion, and to have taken

it for granted that he did refer to the great barrier intended to keep the Tartars out of the Middle Kingdom.

As a simple matter of fact, Ammianus was manifestly giving a little touch of color to the dry statement of Ptolemy, and had in his mind nothing more than the mountains which were said to separate Seres from the western world. Ptolemy plainly indicates that the country of Serice extends south westward to the region of the Pamirs, and no doubt it did reach quite that far in the time of the famous Egyptian astronomer, mathematician, and geographer, who wrote during the interval from 125 to 135 A. D.

In the nineteenth century the Chinese Government certainly did assert and maintain its rights to territory beyond the Pamirs.

“If we fuse into one, the ancient notices of the Seres and their country, overlooking anomalous statements and manifest fables, the result will be somewhat as follows: ‘The region of the Seres is a vast and populous country, touching on the east the ocean and the limits of the habitable world, and extending west to Imaus and the confines of Bactria. The people are civilized, mild, just, and frugal, eschewing collisions with their neighbors, and even shy of close intercourse, but not adverse to dispose of their

own products, of which raw silk is the staple, but which included also silk-stuffs, fine furs, and iron of remarkable quality.' This is manifestly a definition of the Chinese." *

But then on the other hand, it is clearly proved that the Chinese had a very correct knowledge of that part of Europe which was considered then to be civilized, at the commencement of the Christian era. In some of the Chinese Classics there is mention of the Empire of Rome by the name of Ta-tsing, "Great Nation," and a surprisingly high tribute is paid to the intelligence, probity, and courtesy of the Romans; while their attainments in arts and industry are spoken of in such a way as almost to lead us to suspect the Chinese were envious of the achievement of those people in the remote west.

It must be remembered that in those times the Chinese had not assumed that air of superiority which made them so objectionable fifteen hundred years later. They would not have thought at that time of speaking of strangers, who displayed the skill and material progress of the Greeks and Romans, as "Outer Barbarians" or "Foreign Devils." Yet even this slight knowledge of each other, that is Chinese

* Sir Henry Yule, in Enc. Brit.

and Europeans, does not really satisfy the meaning of "know" as the word is used in the title to this chapter.

Nor can we get much satisfaction from the myths and legends that in the earliest years of the first century after Christ, there were missionaries of the new faith who made their way into the Land of Sinim. I have found much that is interesting and indeed quite probable in the narrative of two Arab merchants who either made their way overland into some part of the Chinese Empire of the ninth century, or came into commercial relations with Chinese caravans; although possibly they may have gone by sea to the coast of China. But their narrative is not satisfactory.

The name Cathay comes nearest to affording a satisfactory idea of what the Chinese were a long time ago. It is derived from the Kitan Tartars of the Liaotung peninsula and its hinterland. Those people assisted in the overthrow of the subordinate T'ang or "After T'ang" dynasty. They put a monarch on the throne of China and then compelled him to give them a heavy subsidy. They exacted the cession of sixteen cities in the now metropolitan province of Chihli, and an annual tribute of three hundred thousand pieces of silk. This disgraceful dynasty, if such it may be called for

many of the Chinese historians deliberately ignore it, lasted from 936 to 947 A. D., and it is reckoned, by the few recorders who do not cut it out of the list altogether, as the meanest and most contemptible House that ever presumed to rule the peoples of the Middle Kingdom. But for all their baseness, the Kitans gave the world a word which, in its original form of Kitai, is still used in Russia to designate China, and is similarly employed by most of the natives of Central Asia.

If Cathay was at all known to medieval Europe, it may be only as an almost mythical country, the name long ago ceased to be used as a geographical expression, but it is even now sometimes employed in poetic or semi-poetic description. It will probably always be associated in our minds with the conquests of the great Genghis Khan and his successors, who for a time apparently threatened to wipe out Christianity and absorb all Christians into the Mongol or Tartar Empire.

Yet, for how strange to our feeble human intelligence seems sometimes the way of Providence, "'Tis worthy of grateful remembrance of all Christian people that just at the time when God sent forth into the western parts of the world the Tartars to slay and be slain, He also sent into the

east His faithful and beloved servants, Dominic and Francis, to enlighten, instruct, and build up the Faith." This is the statement of a later missionary friar, Ricold of Monte Croce.

We owe much to the two mendicant orders, Dominican and Franciscan; all that we know of Asia during the middle ages of Europe. Our debt is especially great to the latter order for information about Cathay and the Cathayans. Yet it was not through them that we really heard for the first time something from Cathay itself.

We may properly say that it was through the members of the Polo family of Venice that the Chinese came to be known to the rest of the world. This statement does not mean that the Polos were the only Europeans to visit China (or Cathay, if that word is preferred), nor does it absolutely preclude the possibility that some Chinese visited Europe during the Middle Ages or even before that time. There is evidence to the contrary; certainly as to the visits of Europeans to remotest Asia as the phrase then connoted, and probably so as to Chinese going westward.

There were Chinese engineers employed along the banks of the Tigres River because of their skill in constructing and maintaining irrigation works; and it is reasonably

certain that whosoever wished to do so, might in those times have consulted Chinese astrologers and doctors in most of the cities of southwestern Asia. These wise men are reputed to have done a thriving trade in their specialties. If the Cathayans were so far from home as these statements indicate, it is impossible not to believe they went farther, and crossed the Bosphorus into Europe: how far they may have gone after that is too speculative to justify even a moment's pause.

Of the Polos it is our good fortune to have a narrative from the lips of Marco, the son of one and the nephew of the other of two brothers who completed the trio which, in the thirteenth century set out from Europe and journeying on and on, through summer and winter, came at length to the residence of the Great Khan, which was then at a certain rich and great city, called Kemenfu.

This has been identified as Kaiping-fu, "The City of Peace," a place that was founded in 1256, four years before Kublai Khan's accession to the throne of the great Empire which had been consolidated by himself and his immediate ancestors. That city is some distance north of the Great Wall, and it was Kublai's favorite summer residence, just as it has been pop-

ular with the Peking officials and gentry ever since. In 1264 it was called Shang-tu, "Upper Court" for the very reason that it was such a favorite resort with the imperial family, its courtiers, and the aristocracy of the capital. The Polos' visit then was the beginning of a sort of acquaintance between Cathay and Europe and for a couple of centuries the people of China, both mandarins and commoners, were certainly not unfriendly to strangers. We have only to read carefully the narrative of Marco Polo's travels to be convinced that there was in his time no disposition to close up China behind a great wall which was, figuratively, to be raised on all three of the land sides, while the gates of the seaports were to be closed tightly against European invaders.

When the Portuguese had found their way round the southern extremity of Africa and up into the East Indies, that land of spices which had long been their main objective, and had thereafter gone forward till they reached the coast of China, from which country they were to carry the silks, fabrics and many precious things which all Europe — alike men and women who could afford to wear them or use them in any way — were so anxious to procure.

It was then reasonably and correctly as-

sumed that China was ready to give welcome to the Europeans with wide-open arms. So she would have been had those Europeans behaved themselves decently; and had the reputation of those Portuguese buccaneers not gone before them. It is an insult to the perspicacity of those who were, at that time certainly if they are not now, among the brightest and most intelligent people of the world, to suppose they knew nothing of what the Portuguese had done along the African coasts.

But even if the Chinese were so densely ignorant as to know nothing of what the rest of the world was doing, and of the methods followed by European nations in extending their domains, it would have been sufficient for them to note just what the Europeans did on arriving at Chinese ports to be convinced that in the expressed desire for legitimate trade and friendly relations, the newcomers were far from being ingenious.

I shall not now repeat a story, which has been told elsewhere, of the seizure of Macao by the Portuguese under a pretext which would have been repulsed by force of arms in any country of Europe, or in any of the over-seas possessions of such a nation. I must not, moreover, go into the details of the opium trade for that, too, has been

treated of elsewhere.* But I am convinced that all good Americans will agree that the beginnings of the revived trade between Chinese and Europeans was not of a nature to inspire the Chinese officials with a high idea of the integrity and friendliness of their European neighbors, and in this conviction I think all unprejudiced Europeans will concur.

It is almost impossible to discuss fully the way in which the Chinese became known once more to the rest of the world in the sixteenth century, without incurring the risk of hurting somebody's feelings. I hold no brief for the Chinese government or people, and cannot therefore espouse their cause too fully, else would there be a statement of force too often employed by the strong against the weak. On the other hand, I do not feel called upon to extenuate actual crimes perpetrated in the name of progress, friendly relations, and legitimate trade.

It is well, perhaps, to repeat the substance of what I have stated elsewhere, that the Manchu government of China, and practically all the mandarins of that country, were heartily opposed to their subjects engaging in foreign commerce. All the Manchus knew perfectly well that in their

* See *The Coming China*.

hearts all Chinese were bitterly opposed to them: they feared that trade with Europeans would result in alienating their Chinese subjects, and for that reason the Manchus did everything they could to block trade.

The few instances on record of real Chinese mandarins lending their influence to promote such commercial intercourse, confirmed the suspicion of the alien rulers of China that friendship between the true Chinese and Europeans meant successful hostilities between Chinese and Manchus. It is to be regretted that some of the recorded instances of Chinese mandarins trying to encourage trade between their nationals and Europeans, showed those officials to be only too willing to make unholy profit for themselves out of that nefarious and debasing opium trade.

The Manchus would have been blind or stupid not to have learnt the lesson which the Taeping Rebellion afforded, that was avowedly an uprising to dethrone the T'sung (Manchu) dynasty and drive out all Manchu officials. It was not the only evidence given the usurpers that the Chinese hated them, but it was the most startling one of all. The attitude which the leaders took at first of professing to be active Christians, strengthened the conviction of

the Manchus that intercourse between their Chinese subjects and foreigners was bound to result in everything that was disastrous to themselves, and it cannot be denied that recent events have proved the Manchus to have been entirely correct in that conviction. The close of the seventeenth century found the whole of Europe well acquainted with the Chinese, and by the end of the eighteenth century that acquaintance of the latter included the then youngest republic in the world, the United States of America.

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CHAPTER XVI

A CHINESE BOY'S LIFE

LET us first give a few minute's consideration to what the life of a little boy probably was in the imperial palace, let us say until the enforced abdication of the child emperor. He was likely to have a pleasanter life in retirement from active duty as emperor of a collection of peoples who never were homogenous, and who bade fair to separate violently even before the downfall of the Manchus. His life under such conditions would certainly have proved to be uncomfortable to himself.

Although the Great Empress Dowager, less than ten years ago, proved in her own case the fallacy of the Confucian theory that women are almost less than nothing in the scale of things divine or earthly, it is nevertheless true that there had to be on the throne of China an emperor to perform the rites of ancestor worship; because this could be done only by a male, and to officiate at various religious ceremonies during the year when the sovereign communicated with his deceased relatives and ancestors, the gods in High Heaven. Hence it was

considered as of rather more importance that the real empress should bear a son to her liege lord than it was, perhaps, in the case of other families. If Her Majesty was not so favored by the gods, it was then incumbent upon the emperor to provide for the succession by taking unto himself concubines—it was not really possible that there should be two or more empresses.

It was because of this necessity for securing male issue in the imperial line that the famous Empress Dowager managed to get the reins of government into her hands. During the reign of the Manchus, it was required that all Manchu families above a certain rank should furnish to the nearest magistrate a full description of their marriageable daughters. Then once a year those lists, with possibly comments upon the physical attractions of the girls, were sent to Peking; and if the emperor desired to do so he could require any of the maidens, or as many as he chose, to become inmates of the palace and imperial concubines.

It was in this way that Her Majesty, the late Empress Dowager, first got into the Court. She was physically attractive and of much more than average intelligence, and in the atmosphere she breathed it was impossible for her not to become *une intrigante*; so that eventually she induced the

former emperor to raise her to the position of his consort, after the death of her predecessor. She was never recognized officially as the sovereign, even if there was precedent for it in Chinese annals; but that she was the ruler of the country just the same is indisputable.

One thing she never forgave the gods, and that was for not giving her a legitimate son to ascend the throne when her husband was called upon to relinquish the sceptre. She hated to see her nephew, Emperor Kwang Hsü, nominally acquire the power of the monarch and we all know she took good care that his exercise of that power was a farce, so far as concerned anything she did not originate or approve.

When a little prince was born in the imperial apartments, there were certain superstitious ceremonies to be observed which would be considered by us as revolting, and it is therefore utterly needless to describe them here. It was of the most vital importance that the court astrologers should be informed of the very minute of the boy's birth in order to be able to cast his horoscope, and at any future time tell him the will of the gods as to any proposed act.

The next important measure was to secure for the baby a wet nurse, because another strange superstition forbade the empress or

imperial concubine nursing her own male offspring. The Chinese rulers were not altogether singular in this custom, for its parallel may be noticed in other parts of the world. Probably some of the empresses, queens, or hereditary princesses of ruling houses in Europe, are not permitted, or they are unwilling, to nurture their own little sons; and yet they would indignantly repudiate the idea that doing so was in the remotest way influenced by superstition.

The wet nurse selected for the imperial prince was always, if possible, a Manchu woman; but there was no fixed rule about it and superstition did not operate to prevent a suitable Chinese woman receiving the appointment; I may say this was a most comfortable and lucrative post while the active duty continued, for everything was done to make the nurse happy, cheerful, and as stout and hearty as an abundance of the best food could secure these desiderata, in order that the little prince might be well nurtured and his nutriment contribute to make him of a cheerful disposition. There are many cases recorded in Chinese history of an emperor displaying greater real love for his foster mother than for his true mother.

Instead of Christian baptism, or the Jewish rite of circumcision, there came — when

the boy was a month old — the important ceremony of shaving the baby's head, usually by a priest, and the giving of the "Baby Name." I shall not attempt to enumerate the many other ceremonies which mark the babyhood of a little Manchu Prince, for there were too many of them.

If the child was constantly weak, there were innumerable rites to induce the gods to give him health and strength. This weakness was all too often conspicuous in the imperial children; and it could hardly have been otherwise when we remember the tendency on the part of so many emperors to give way to license which frequently amounted to absolute debauchery, thus weakening the father both physically and mentally.

When the boy was fully six, or perhaps seven, years of age, came the next important ceremony of another shaving of the head. This time, however, the patch of hair on the very crown was allowed to remain in order that the queue might grow and thereafter, as soon as possible, the lock was braided and lengthened by adding to the hair some strands of silk cord. The long Chinese queue with which most of us are familiar, was never more than two-thirds real hair, growing from the wearer's head.

At this second ceremonial shaving,

another name was given to the little prince. This one he might continue to bear until he attained manhood or even until his accession to the throne, if he was chosen to that honor; for the right of primogeniture, as to this imperial succession, was never absolute in the Manchu dynasty, or any other, so far as I know; the emperor frequently exercised the right of choice and in doing so, selected a junior son.

Then came the duty of assigning teachers for the young prince's education. The most important member of the corps was the man who was to instruct the prince in the rites and ceremonies of the Court; how to perform the solemn ritual connected with the New Year, the ceremonial plowing and planting of grain in the spring and the reaping at harvest time.

There were a thousand of these ceremonies connected with the worship of imperial ancestors, the expressions of gratitude to the gods for benefits conferred by them upon the prince himself, the imperial family, or the whole nation; and there were, moreover, equally solemn ceremonies to appease the wrath of the gods, when misfortune came to Court or people, for the responsibility of the emperor in these matters was something very real in the eyes of the monarch, as well as in the opinion of his subjects.

But I imagine every true American mother would have felt pity for the little princeling who was always robed in heavy garments that must have been a sore burden for the little limbs. If naked babies are a common enough sight in the streets of China, the luxury of kicking up his bare heels and tumbling about in the freedom of nudity, was scrupulously denied the little imperial prince.

As to pleasure in the precise sense that we use the word, there was precious little of it allowed the young prince, until he had grown to be a big boy. Of toys and all such accessories to childish amusement, we may be sure that they were provided in plenty, but there was not much freedom granted in using them lest some accident might result.

It is related of the late Emperor Kwang Hsü that when he was a lad, he saw a bicycle and insisted upon having its use explained to him. This being done, he demanded one for himself. One of the best, most expensive, and most gorgeous "wheels" was bought, and the prince tried to use it; but he neglected to tie up his queue, or to wind it round his head as most of his fellow countrymen do when riding the bicycle.

Nobody dared touch the imperial queue or to suggest that the scion of the imperial

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house disgrace himself by imitating the example of common people, and wind the dangerous braid round his neck or his head. The result was that the long pigtail quickly became wound up in the hind wheel and the prince had a bad fall. After that there was no more bicycle riding for him!

But there were pleasures of a certain kind permitted to boys of the imperial family; such as boating on the lake within the grounds of the palace in the Forbidden City, that northern section of Peking which was strictly reserved for the habitation of the Court and its numerous retinues. The lads were taught to ride; in the Manchu fashion, to be sure, and that would hardly have satisfied the ideals of our best horsemen; for the saddle was a high, uncomfortable thing, the stirrups were cumbersome and big, the horse or pony was never "bridle wise," and its mouth was like an iron vise. Then, too, the prince was not allowed to ride alone; at the animal's head ran a groom, when there was not a high official assigned to this duty, and he led the pony at a walk or a very gentle amble.

Archery was often converted into an exercise from which the lads derived some pleasure; yet even this "sport" was conducted in a lazy fashion that would never have satisfied a stout, healthy American lad.

The Manchu prince took his stand at the spot indicated by the gray-haired Manchu general who was appointed to be his teacher, and was first carefully instructed as to the proper postures, the grip of the bow, the drawing of the arrow from the quiver, the placing it against the bowstring, and the correct "form" to be observed in drawing the bow and letting the arrow fly. When the arrows had all been discharged, an attendant gathered them up and returned them to the prince to be shot again. There was no real exercise about it and no true fun.

Falconry was another of the sports permitted a young Manchu prince, and possibly he may have derived some pleasure and physical benefit from this. But most of the prince's time was given to his books; to pouring over the Classics, learning what such and such a sage had said on some memorable occasion; why this or that one of the prince's ancestors had given his decision for or against a petition that had come up to him through the Council of Ministers.

I fear that when all conditions of life surrounding an imperial prince of the Manchu, until lately reigning House, are considered the verdict of a hearty American lad would be emphatically against it as satisfactory or

enjoyable. Before leaving the Court, it should be stated that when a little prince grew big enough, some of the lads belonging to the families of high rank courtiers were compelled to be his playmates; but in no possible circumstances were these permitted to assert themselves; they were compelled to be little slaves to their imperial master, and naturally the other boys of the Court tried to escape the punishment of being playmates to a prince.

Making what allowance is necessary for difference in rank and dignity, the life of Manchu boys belonging to families who were near the throne, was somewhat the same as that of a prince. There was rarely anything of that freedom which is one of the greatest charms of the boyhood of our children. Going down the line of importance and wealth, we should have found somewhat similar conditions surrounding nearly all the boys in China a score or two of years ago. Amongst the gentry and the well-to-do, education, that is, memorizing the Classics, was the highest ambition.

Usually the eldest son was trained to follow in the footsteps of his father; if the parent was a literary man, a mandarin, the eldest son was educated to pass the civil service examinations and become a man-



STREET Scene, Mukden: Temple Wall

darin. If the father was a banker, a merchant, or a farmer, the duty of carrying on the occupation devolved upon the eldest son, save in exceptional cases that were extremely rare.

Now, all this has been changed. There are no more young princes to be trained in the Court, and too frequently to be made accustomed to the licentiousness of that life. Sons of all classes are now receiving an education that is of real benefit, and as the boys in China of this generation come to manhood, they will find themselves fitted to associate on terms of the fullest equality with their fellows from any other parts of the world.

Instead of lazy, effeminate "plays" of the past, there are active games to play on school grounds or college athletic fields where there is an equality which is delightfully democratic. Doubtless a large majority of the Chinese parents will continue to carry their little boys to the temple when the child is a month old to have the entire head shaved and the first name conferred; but there will be very few repetitions of the second shaving process.

It is surprising how many Chinese parents who are not themselves professing Christians, are asking Christian ministers to

baptize their children and give them a personal name which shall be the only one for them to use throughout their whole lives.

The Chinese boy of former times derived fully as much pleasure, in his opinion, from the New Year's festivities as do our children from the gifts, pleasures, and religious or social ceremonies of Christmas. In a certain way there was some similarity between the two events. In China the birthday was that of a New Year and incidentally it was the birthday of every one in the realm of the gods, in the habitation of the blessed dead, in the homes of the living. For a Chinese baby was always two years old on the first day of the first Moon of the New Year following its birth, no matter what may have been the actual day of its nativity. Therefore a child born on the 27th day of the 12th Moon was reckoned to be one whole year older than one born on the 2d day of the 1st Moon of the following year, although there might be only three days' difference in their ages. From the palace in the Forbidden City down to the hovel of the beggar, there was something to mark off the New Year as a time of jollity and something very like our "Peace on Earth."

Another pleasure that the boy of the humbler class had in larger measure than

his friends who were better off than himself in world's goods, was the visits to the ancestral tombs. Is it not true that our own really poor people get more pleasure from the *one* picnic in the year they attend, than do those of us who are blessed with frequent days of recreation? It was certainly true in China, that boys who could count on just that one day's outing took from it an immense amount of pleasure to be treasured up, perhaps, for the succeeding year. I feel sure there is more pleasure in store for the Chinese boys who are now growing up than ever there was for their fathers!

CHAPTER XVII

A CHINESE GIRL'S LIFE

ALTHOUGH most of our students of social science say that there are sections in some of the great American cities where there are conditions of squalor and poverty, equal to if not exceeding what are to be found in any part of the globe; yet as a nation we do not begin to know what poverty is, as the word is used to describe conditions in China, and God grant we never shall learn the full Chinese meaning of that awful word.

There are large areas of the Chinese Republic where the people do not know, from one New Year's day to the next, what it is to eat a full and hearty meal; and there are even larger areas wherein the people rarely sit down to such a meal of really nutritious food. The struggle for existence is not one which merely makes the heads of the family wonder what the next year, or the next season, or the next month, is going to bring; it is one that does not permit many a father and mother to say what to-morrow shall give them and their little ones.

Amongst those millions who are literally

living from hand to mouth, because there is nothing reserved on the shelves of the larder, it is imperatively necessary for every pair of hands in the family to contribute somewhat to the support of the household. Hence it is that with people so circumstanced the desire for boy children is paramount. Nature has compelled those people to realize that girls cannot be driven like beasts of burden, as boys may be; and even if a native poet has sung of the little damsels as "a thousand pieces of gold," girls are considered so undesirable that often a man replies to the question, "How many children have you?" by mentioning the number of his sons, ignoring completely his daughters, who are looked upon as a misfortune to be forgotten, if possible.

China, like Japan, is a land of children and the traveler wonders whence come the swarms of little folks who block the streets of the city and sprawl along the roadway through every village and hamlet. The doctrine of Malthus, that governments should assert themselves to limit the birth of children to the ability of their parents to provide for them in childhood, educate them, and give them a start in life, has never been heard of in China, except by some students of sociology, who have not yet dreamt of applying such laws to their own people.

In the circumstances it is hardly surprising that in certain districts, those wherein the conditions of poverty are such as have just been intimated, female infanticide is frightfully common. In the great Hoang-ho and Yang-tze valleys, where the devastation caused by floods is inevitably followed by famine, and the condition of the poor is absolutely hopeless, it is hardly to be wondered at that when a new baby is of the wrong sex, its span of life is measured by a few minutes, or an hour or two, or possibly a day or so; and that it is the poor father who takes upon himself the awful responsibility of determining what shall be the little girl's fate.

“It is absurd to argue that infanticide is no more prevalent in China than in England; or to describe it as a curse of the land which devastates whole districts. Let it be granted at once that most Chinese parents would wish their children all to be boys; and if such could be the case, there would probably not be a country on the face of the globe where infanticide was so rare—even though in such a case there would, in the course of a few generations, be no infants at all and the whole race would die out. It is doubtless true, however, that cases have been known where so prevalent was infanticide that locally girls could not

be obtained for marriage, and, as with the Sabines of old, other districts had to provide them." *

Sometimes, when conditions of life have become acute and it is a question of all the family starving quickly, or a few starving slowly, even boys are sold to become slaves if not something worse in a land where sodomy is beastly fashionable; yet it is the girls who are usually sacrificed first, and these, too, become slaves, when they are not compelled to follow a life of shame. It must not always be taken for granted that the little girl's corpse which is seen floating seawards in a river, or left unburied by the roadside for dogs or vultures to devour, stands for another case of female infanticide; it may have been that death came from starvation or other natural causes, and that pinching poverty forbade giving the little one decent burial.

Having thus considered the most terrible phase of a girl's life in China, as let us hope may be said it was but is never again to be, let us turn to those which are not so repulsive; nay, may indeed be bright and attractive. Yet if we begin with the imperial princesses of old times, or even during the reign of the late Manchus, we find that the life of a girl born within the im-

* Ball, J. Dyer, *The Chinese at Home*.

perial palace and of the imperial family, was not often a happy one. For them there was rarely the prospect of a happy married life, because there were no consorts to be had for them; the difference of rank between those of the blood royal and young men of the highest native nobility, forbade the emperor giving his daughters to be the wives of his subjects. Occasionally an alliance with the son of a reigning family in a neighboring foreign country was arranged for a princess of the imperial family of China, and she was sent away in great state, an object of envy with all her less fortunate sisters.

In the narrative of Marco Polo's adventures, we read of his being entrusted with the care of the Imperial Princess, whom he conducted by ship to Persia, where she was to become the wife of Arghun Khan, himself a great-nephew of Kublai Khan. There are, too, other instances of these diplomatic marriages, but they are not many, and usually the princesses of the imperial Manchu house were doomed to celibacy. In youth they were permitted to be Maids of Honor to the empress, and when they were older they frequently had to retire into a monastery or retreat.

They, like most of the girls of China in all classes, received very little education,

and for them life was rather a dreary existence. Amongst girls of the higher classes, yet below the imperial circle, the life of a girl was not necessarily a hard one. We may not be able to think favorably of the way they were given in marriage and of the attitude of superiority assumed towards them by the mother-in-law especially, yet they had a certain consolation in the thought that time would adjust matters, surely so if they were so fortunate as to have sons. In the homes of the well-to-do, and even in those where the family had to be frugal, to make both ends meet, yet not forever facing the dreadful poverty which has been mentioned, provision was made to give brightness and color to the little girl's life. She had her place in the family outings and in the collection of Nursery Rhymes which Dr. Headland has kindly placed at our disposal ("Chinese Mother Goose Rhymes"), there are plenty to show that when they could afford to do it, if my curious expression is understood, parents really loved their girl babies almost as much as they did the little boys.

Indeed, amongst those who did not have to pinch and strain to keep the wolf away, there were many Chinese who declared they would rather have a girl child than not; because then, when she approached the mar-

riageable age they could ask the young man who was selected to be her husband, to come and live with them years before the wedding, and by adopting him spare themselves entirely the sorrows of parting with their daughter.

The sincere followers of Confucius were always shamefully neglectful about their daughter's education; yet, as I have already said, it was not always true that girls had no education at all.

The dress of a young girl in former times, from her quaint coiffeur, suggesting yet not imitating precisely that of her mother, down to her brilliantly-colored robes, and pretty little feet, if they were permitted to develop naturally, or her awkward, misshapen, cramped ones, was as attractive as one could wish. As a bride she was gorgeously arrayed, and her dower often meant a heavy drain upon her father's purse, yet it seems to have been willingly accepted whenever the family means permitted. After the wedding the young married woman changed the style of dressing her hair, and her entire costume, to conform to the rules of society.

With the coming of the first Christian (Protestant) missionaries, began the improvement of conditions for Chinese girls. At first it was found by the men who were the pioneer representatives of the evangelis-

tic bodies to occupy the field, only a little over a hundred years ago, that they could do nothing with their work in the Chinese families.

But when the wives of the first missionaries appeared, and later, more effectively, when unmarried women from Christian countries gave themselves for the work, it was not long before they found their way into the native homes, and then actually began the emancipation of the women of China. What a marvelous change has taken place within the lifetime of some who are still working in the foreign field. Even amongst Chinese who vehemently refuse to put away the religion of their forefathers, the position of the girls is so different from what it was formerly, that they seem almost to be new creatures.

The mission schools were the first to give the girls some interest in life and the wisest of the Chinese statesmen realized that the progress of their country, for which they themselves were hoping and working, could not be achieved properly unless women were taken into consideration. This meant that girls must be prepared, when grown up, to take upon themselves the duties of women in a way that was without precedent in Chinese history, and yet which was recognized as both inevitable and desirable

in the changed, remodeled, progressive China, and those same statesmen were as eager to uplift the girls in education at least, as were the missionaries.

I knew China when the most that could be expected of women in that country was that they might become Bible women, helpers, and interpreters for the foreign women missionaries. It is difficult for me to realize that there are Chinese young women who have sole charge of hospitals; that young girls are studying medicine and fitting themselves to become expert nurses, and in a thousand ways demonstrating most incontestibly that they are fully able to do whatever their sisters of the West can do.

The life of the Chinese girl to-day is so different from what her mother's was that it is difficult to recognize society in that land. There are, as has been intimated, traces of liberty having been debased into license; and the reactionary performances of the Chinese suffragettes are, if possible, more displeasing than are those of their English sisters, simply because the contrast between the normal and the abnormal is greater in China than it is in Great Britain. Yet I do not seriously apprehend that this misconstruing of privileges, coming from emancipation, into the right to be destruc-

tive, is at all likely to be permanent or conspicuously general in China.

It is not at all surprising that neither in advanced Japan nor in progressive China, has there yet been any apparent disposition on the part of girls and young women to take up the stage as a profession. In both countries, until a very few years ago even in Japan, the actors were considered as a class so low in the social scale that it was deemed a disgrace for any man of respectable family to associate with them. Yet strange and inconsistent as it must seem, parents of the greatest refinement and purest morals would take their daughters to witness performances of dramas that were far from being suited to young people, whether girls or boys. Furthermore, all female parts were taken by boys, and there were, therefore, no actresses.

Recently, as many know, the experiment of having at least the principal female roles interpreted by women, has been tried amongst the Japanese, and some American audiences have had the pleasure (?) of listening to at least one Japanese actress who posed as a star. China has not yet advanced so far along this progressive path, and it is very doubtful if the people will be induced to countenance it for a very long

time to come. Social lines must be entirely changed before it would be possible for a respectable woman to appear on the stage, and the drama itself will have to be remodeled before such a thing is possible.

In some of the girls' schools under the management of foreign women teachers, the pupils have been permitted and even encouraged to give private performances to which their female friends were admitted. Some of those who were favored with the opportunity to witness these plays, say that many of the girls displayed much ability in interpretation of their characters and in the reading of the lines.

There is one thing to say for Chinese girls and women, which is that when they are convinced that duty calls upon them to advocate a just cause, they display remarkable ability to overcome their natural timidity, and oftentimes they speak well in public. The very first Chinese lady who visited England for the purpose of asking greater assistance than had been given towards helping to bring out the Chinese women, was a surprise to all. Her gentle force, her clearness of presentation, and her facility of speech, made an impression which caused hearty response to her plea. The same thing may be said of many Chinese young women who have spoken to American audiences.

CHAPTER XVIII

TRAVELING IN CHINA

THE carriages and carts which are credited to the Chinese of a remote past, and which have already been briefly alluded to, were rather poor makeshifts for traveling. Apparently their use was restricted to the imperial family and officials of government who represented the emperor. Those for His Imperial Majesty himself were doubtless very gorgeous affairs, so far as exterior decoration was concerned, but we should, I fear, be somewhat disposed to liken them, very impolitely, to be sure, to the gilded and bepictured boxes which cut such an important figure in the processions of circuses and menageries that sometimes pass through our streets.

They were simply boxes, the floor of which rested right on the axle, guiltless of springs or any appliances to take up the jolting, and the Chinese have not been conspicuous for smooth roads, even if some of their highways have been remarkably permanent. But a road that is laid with great slabs of granite which are not fitted together properly, cannot be a very comfortable one to drive over.

The slabs slip away from one another, leaving wide spaces into which the wheels descend with a bump that nearly dislocates every joint of the inside traveler, and no amount of cushions can suffice to diminish greatly that jolting. The old bridges, too, were usually made with similar huge granite slabs either laid crosswise or longitudinally, and these were, if possible, even greater tortures than the roadways.

The draft animals were either bullocks or horses. If the occupant of the carriage were a person of great importance, or the occasion demanded or justified the extravagance, there might be two or three of these draft animals strung in tandem: the wheel horse or bullock would be harnessed into the shafts and each one of the others was hitched independently by traces — ropes usually — direct to the axle of the vehicle; so that it was impossible for the united power of the animals to be given to the task of drawing the carriage.

These closed carriages were entered, and left, by the front which was open, by climbing over the shaft as gracefully as could be done: the driver sat right over the shaft animal. If the rain drove in, or the wind was too strong, or the sun beat in too fiercely, there was a curtain to be let down

and thus were the stuffiness and discomfort of the interior increased.

There were, also, the carts at the service of the traveler. These were simply open boxes with low sides. The travelers stowed away themselves and their belongings as they liked; the first comer always appropriating the lion's share of the space, and the most comfortable place, of course, and made room for the rest only when compelled to do so.

Another wheeled vehicle, especially popular in the north for going short distances, was the wheelbarrow. It had a large wheel in the center, with narrow platforms on either side thereof upon which the travelers reclined, resting against the center which served to protect them from the wheel. Long handles projected toward the rear and were held by the coolie who was the motive power. He often eased his burden somewhat by a rope attached to the handles and passing over his shoulders. Occasionally an extra coolie—or even two or three—was hitched to the front of the wheelbarrow and when the road was fairly good, they could trot along at six or seven miles an hour. In some ways these Chinese wheelbarrows recalled the Irish jaunting-car.

It was very amusing to see the proprietor

of one of these wheelbarrows on the way from his home to his customary stand in the morning, or returning at nightfall. Instead of trundling the vehicle in front of him as we should expect him to do, he generally took the various sections apart, divided wheel, shafts, seat, etc., into two portions which he slung at the ends of his long carrying stick. Then he stooped down, put the stick across one shoulder and raising the load from the ground, carried the whole thing away.

I have used the past tense in writing of these various wheeled vehicles, but they are all to be seen even now in parts of the country to which the railway has not penetrated, or where there are no long carriages something like an omnibus plying regularly along the highroad. But wheeled vehicles do not seem ever to have been remarkably popular with the Chinese traveler who had but a short distance to go, or when his journey was somewhat lengthy, yet might be broken at times where accommodations were to be had at an inn.

In these cases, the traveler usually preferred to walk and combine business or pleasure with the necessity for going from home on his journey. If he were a literary man or a philosopher, there would often be memorial arches, raised in honor of some



WATER Carts

RAILWAY Station

famous man, or to a widow whose faithfulness to the memory of her departed spouse, or whose diligence in securing an education for her sons, had appealed to the people or the officials. Appreciation took the form of a stone archway that looks like a huge, over-ornate gateway; but without the gates. Or there might be any one of a hundred other things to attract the attention of the traveler, when the leisure of walking permitted of an examination which could not be had were the traveler in carriage, cart or wheelbarrow.

The itinerant merchant found many an opportunity to turn a penny, if he was on foot. But all Chinese prefer, whenever it is possible, to travel by water, and there is no country on earth of which it may so fitly be said that the wisdom of Providence is displayed in no way so striking as the causing of rivers to flow past the large cities and towns! I cannot give the credit due for this brilliant(?) piece of logic.

So marked is the Chinese preference for traveling by water, that frequently a journey of hundreds of miles and covering several days, is taken rather than the overland trip of a tenth the distance and of only a few hours' duration. The coasting steamers which ply between the various open ports from Hongkong to Tienstin, and the

score or more of intermediate places are always crowded, in the steerage at any rate.

The rivers are covered with crafts of all sorts and kinds, and even the slow-going cargo-boats will usually have their complement of passengers. Many of the passenger crafts along the rivers, canals, and interior waterways, are barges with two or even three decks, and into them human beings are crowded in defiance of all regulations that might lessen danger or contribute to rescue in the event of accident. Those barges are often towed by steam launches and altogether too frequently one or more of the tow — for it is not uncommon to see several of them strung out behind the little steamer — will be capsized in a collision or some untoward mishap, and then the loss of life is appalling; for boxed in like sardines, as are the passengers, there is little chance of escape or rescue.

When I first went to the Far East, in 1866, it was an unusual thing for a Chinese to ask for first cabin accommodation in the smaller English or French steamers that plied between Hongkong and Foochow, or the larger vessels which came from Europe and went on to Shanghai, or, again, the coasters from Shanghai north, as well as the river steamers on the Yang-tze.

This was not because of any disposition

to refuse them the privilege; but it was wholly due to the natives' proper ideas of economy. They could go in the second class for less than one-half the fare for a first class ticket; or in the steerage for very much less than the second class fare, and their ideas of comfort were not at all shocked by the rough accommodations in the steerage. Besides, very few of the Chinese had then come to like the cabin fare, and preferred the bowl of rice, the stews, and the dried fish which were served in other quarters.

All this has been entirely changed, and the change is especially noticeable in the mail steamers plying between Hongkong and Singapore. In these it is often difficult to get a first class cabin — or state-room — unless application is made long before the day of sailing, because those rooms are likely to have been reserved by the rich Chinese merchants who either live in the Straits Settlements, or whose extensive business interests require them to travel back and forth frequently.

As many of them, whose homes are at Singapore, or other towns of the Straits Settlements, Burma, and elsewhere in those British possessions, are *bona fide* British subjects, and properly tenacious as to their rights, it would be impossible for the agents

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of the British steamers to refuse them the best the ship affords, provided they are willing to pay the bill; and it would be so impolitic for the French, German, or other lines to do it, that Chinese saloon passengers are always numerous; and they are rarely in any way objectionable.

But the most comfortable way to travel by land, if the distance is not too great, is by the sedan chair. It is not markedly dissimilar to the chair that is depicted in English books of a hundred years or so ago, and which is to be seen even in American pictures of about that same period. The tall, box-like structure has a seat at the right height. It is entered from the open front, when the rear carrier tips the chair forward so that the passenger may step over the carrying poles in front. Cushions and arm rests add to the comfort; and privacy may be secured by lowering the side curtains. On each side at about the level of the inside arm rest, is a long pole stretching front and back. These are lashed together so that they will just fit nicely to the bearers' shoulders. Usually there are but two coolies and what they can do is almost as surprising as are the feats credited to the famous Japanese jinrikishamen.

In the palmy days of the mandarins, by an ingenious device of crossing short poles

at front and back, and then lashing others longitudinally to these, it was possible to multiply the number of bearers until there were as many as a dozen at each end of the carrying poles. When the emperor went abroad in his magnificent sedan chair, the number of bearers was quite that many, and they were carefully selected so as to be of about equal stature and then they were trained to keep step in equal stride so as to eliminate all unpleasant swaying and irregular motion.

Very often the sedan chair was increased in size, longitudinally, until it became a large palanquin or closed litter; the carrying poles were greatly lengthened and firmly lashed to the pack-saddles of bullocks or horses, one in front and one behind, and each of those animals was led by a groom. In such a capacious vehicle, it was an easy matter for an entire family to be stowed away, provided the father was not too big a man or the children not too numerous or too large.

For traveling in remote districts, and especially in mountain regions, the Chinese travelers preferred the mountain sedan chair, which was similar to the one that has been described, only it was rather lighter; but saddle-horses were perhaps more popular, and this last mentioned mode of

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travel is practically the only one which foreign men would think of using. Ladies and children, foreigners or natives, going to mountain resorts make use of the jinrikisha, the sedan chair, or the horse litter.

Of the Chinese railways there is little to say. They are very commonplace and the second and third class coaches are always overcrowded; for it is amazing how the Chinese peasants have taken to this way of traveling. The American style of car is generally most common, although some lines display a preference for the European compartment carriage. On most of the lines something remains to be done in the matter of cleanliness and creature comfort; but doubtless such defects will be remedied as time goes on and passengers assert themselves more vigorously. The fact that one can to-day speak of the "thousands of miles of railways in China," is in itself a sign of what a tremendous change has come over that land within a decade or two.

Traveling naturally brings to mind hotel accommodations. At all the principal open ports, at Hongkong and Macao, some of the smaller ports even, there are excellent hotels and boarding houses for the convenience of Western travelers. These hardly need to be considered here, and it is sufficient to say

that there are "European" hotels, connected with which there are usually good restaurants, and "American" hotels, in which the rate per day includes room and meals with full attendance. This latter style of hostelry is decidedly more popular even with visitors from Europe than is the kind of hotel to which they are generally supposed to be accustomed.

The few travelers who leave the beaten tracks and plunge into the interior, must be prepared to put up with what the country affords. The apartments may be clean, but the chances against it are rather more than even. The earliest European travelers in China, as a rule, give the hotels a pretty fair reputation, and they speak of the landlords in a favorable way, which cannot, I fear, be confirmed by those who visit the remote provinces nowadays.

Of food, except in the unfortunate districts which happen to be temporarily famine-stricken, there is usually an abundance of its kind. The principal raw meat offered for sale is pork; the vegetables rarely include the useful potato, but of chickens, ducks, and eggs there are always plenty. Bread is practically an unknown quantity, and for it the ever present boiled rice is a satisfactory substitute or not according to individual taste. Although the

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Chinese *do* use salt in the preparation of food, unlike our Japanese neighbors, it is well for the stranger to provide himself with a bottle of this important condiment.

The best way for tourists to get along is to secure the services of a cook who has some qualifications as an interpreter in the particular districts it is proposed to visit, and let him prepare all the meals, purchasing the raw materials as he can. He will, of course, take his commission, "squeeze," that is an established custom in the Far East; but this unlawful addition to the mess bill will hardly bankrupt the traveler!

CHAPTER XIX

HOW THE CHINESE LIVE

ENOUGH has been said at various places in this book, of the habitations of our Chinese neighbors, and it is not *where* they live but rather upon what they feed to live, that this chapter treats. I ought, perhaps, to correct a misapprehension which something that has been said about the height of the Chinese residence may cause. It is true that the people dislike climbing up more than one flight of stairs, and consequently few of their houses are more than two stories in height; yet in crowded cities where land values are somewhat on a parity with those of the great places in other lands, houses run up to three, four, five, or perhaps more stories, and are as crowded as are the tenements of any place on earth; for sanitary inspectors to see that the proper allowance of cubic feet of air space for each occupant of a room, have not yet been appointed in China, or permitted to gain an unlawful livelihood by accepting bribes to see that regulations are flagrantly disobeyed. Perhaps these conditions will soon be accomplished!

On my return from the first sojourn in China, I was constantly asked how I got along in that land for food; and if I was compelled to conform to the native custom of eating dogs and cats and rats. It seemed to be taken as a rule, of course, that those animals constituted the staple diet of the Chinese, although it was always admitted that they ate some rice, and occasionally partook of fish when the daintier animals I have named were not procurable.

I have never taken the time to run to earth the absurd idea that the Chinese prefer dogs and cats and rats to all other kinds of fresh meat; and if I were to undertake the task, I really should not know where to begin. The fable is mentioned in the most casual way by plenty of writers, but they always ridicule the notion, just as I do, and not one of them has ever taken the trouble to tell us how the myth started.

I have no doubt that some poor Chinese would gladly eat a steak cut from a fat dog, or a cat chop or a rat stew, if he were on the verge of starvation; I am sure I should do so in such circumstances.

In the early years of the eighteenth century, when emigrants from Europe were swarming across the ocean in sailing vessels that were inadequately supplied with stores, a rat fetched eighteen pence, and a

mouse sixpence: or, converted into our present currency, those prices would equal about fifty and twenty cents.

I know, too, that there are extraordinary superstitions rife amongst the Chinese about the efficacy of certain parts of these animals for the cure of some diseases. Rats' meat was supposed by some to be particularly good as an aphrodisiac, and the curious traveler might, if he hunted carefully, find a shop wherein it is sold for this purpose; but I rather doubt it.

So, too, the inquisitive stranger might find a shop, patronized by old women whose hair is falling out too rapidly to please their vanity, wherein rats' meat is sold to be prepared as a stew with certain other things. This dish is not eaten as a table delicacy to gratify the palate, but because it is supposed to stop the hair coming out, and even to restore the growth of that which is considered the crown of a woman's glory as much in China as anywhere else.

In the south it used to be considered that the flesh of black cats and dogs (the density of the color enhancing their value) would prevent the diseases common in midsummer, and secure the eater's general health throughout the ensuing year; but this again is, I fancy, an old-wives' tale that is now

consigned to the realms of myth and exploded superstition.

Yet this idea of the queer gastronomic habits of the Chinese is strangely persistent, and it is not six months since my attempt to refute the statement that dogs and cats and rats are a staple article of food even in the progressive Chinese Republic of to-day, was received with a plain look of incredulity, and poorly-concealed surprise that a man who pretended to have lived amongst the Chinese had made such poor use of his opportunities as not to know what everybody ought to.

At some of the "swell" restaurants in Chinese cities, dog meat used to be served by name in various ways, and it was decidedly not a cheap dish. But even so, if — as was always the case — the puppies were fed from the time they were weaned upon nothing but good rice, milk, and other clean, fitting food, and carefully kept from roaming about to pick up anything filthy, I fail to see that their meat was one bit more unwholesome or repulsive in any way than is that of a young calf; and the same thing may be said of kittens, for when they were offered as a dish, they too had been raised in the same way.

As a matter of fact, our Chinese neighbors are the most sanitary and wisest eaters



NIGHT-SOIL Gatherers

in the Far East. Most of their food is well cooked; if this were not true there would be far greater ravages from cholera and zymotic diseases than there is, for the few vegetables and fruits which they eat raw are not cultivated in the most sanitary manner. The way they use fertilizer is not conducive to the best results as preventive of infectious disease, because of the universal use of night-soil for this purpose.

Beef is now far more popular than it used to be, because formerly the animals were considered too useful to be slaughtered, and when they had outlived their usefulness as farm animals, there was too little flesh left on their poor bones to make a decent meal; while what little there was was too tough to yield to the most skilful cook's treatment. Mutton was and is common and good in the north. It has always been practically unknown in the south for there was no suitable grazing land until the extreme western part of the country was reached, where the hill pastures were not cultivable; there it becomes popular again.

The Chinese who gave any sort of allegiance to Buddhistic teachings, always refused to conform to the alleged injunction to refrain from eating flesh of any kind. Consequently everything in the meat line

that they could afford to eat (that is when the animal was not considered more useful in some other way than as food) has always been consumed, from the flesh of wild animals down to young chickens, ducklings, and goslings.

Poultry, including chickens, ducks and geese, is plentiful; the last mentioned being the best of all. The Chinese are very fond of game birds as food; swan, pheasant, quail, and even the peacock are eaten by those who can afford to do so. My Chinese friends assured me that eggs which had been preserved in salt for two or three years are particularly good; but I was always willing to take their word for it without insisting upon proving the truth of what they said by personal experiment.

There certainly is no such thing as a sensible dispute about what kinds of food are of good taste (*de gustibus non est disputandum*). The Chinese *gourmet* turns away from the Englishman's slice of roast-beef, when the blood follows the knife; or the German's raw beefsteak, or the American's mince pie; or the Frenchman's snails, with just the same disgust that we feel at his two-year-old eggs or his *sauté* of fat puppy dogs! I am sure my Chinese friends have to overcome quite as much prejudice before they learn to appreciate a terrapin



A^N Official Residence

stew, as I did before I realized that sharks' fins, and birds' nest soup were quite palatable.

If there is precious little that treads the earth or flies in the air which Chinese will not eat, it is perfectly true that of the things which live in the sea, all is fish that comes to the Chinese net; and the wonder is that the close-meshed nets which they drag in the smallest stream, or haul along the bottom of the sea, had not long ago depleted both inland and sea waters of everything like animal life. Yet thanks to a prodigal Nature which has provided that fish shall reproduce by the millions and hundreds of millions, the supplies appear to be as bountiful as ever.

Every device that the ingenuity of man can accomplish is made use of to capture the highly prized inhabitants of the sea, no matter what their size may be. Besides the commonest ones, with which every one is familiar, there are some which are rather unusual. The fish are induced to jump into boats by hanging over the sides painted boards in the daytime, or by a lantern adroitly placed at night. Long guiding nets are set in shallow water and these lead to "pounds"; then the fishermen, by clapping boards together, pounding on any metallic vessel with sticks, and by making

a frightful din in any way they can, drive the fish from deep water into these pounds.

Many trained cormorants are also used to assist the fishermen; and—as is the case in Japan—these birds are furnished with a collar that is just tight enough to prevent the bird swallowing the fish. The collar has to be removed when the bird has been despoiled of three or four of its captures, and the cormorant allowed to take its toll; otherwise it will sulk and refuse to catch anything.

One of the most satisfactory ways of taking a holiday in China used to be (and I presume it is still popular) to go off for a week or so in a houseboat. Those craft—before the days of the luxurious and more speedy yacht—were either native boats converted to suit the foreign owner's habits, or built expressly for him. I shall not take time to describe one fully, only I will say that we old-timers, who know both the houseboat and the steam yacht, unanimously give our preference to the former.

There was always some purpose in these trips—a nominal one, if not really a serious one; we went to shoot sea-fowls, or to catch fish, or to visit some temple or famous place. One cook and our “boys,” as men's body-servants were called, accompanied us, and two or three times a day a

fisherman would come alongside to offer live fish for sale; they had been caught in his nets and then kept alive in the well amidships of his boat, the water being frequently renewed. The hucksters would come with whatever they had, and occasionally, if we were in a *very civilized* section, the traveling butcher would pay us a visit. Fruits, nuts, sweetmeats (of their kind, and rarely purchased for us,) were plentiful; and with what we had in the well-supplied store room, we lived like kings.

If the Chinese do not vie with the Russians in the consumption of caviare, they are certainly their rivals in eating the flesh of the sturgeon. This fish is not, of course, found in the south; but in winter plenty are taken in the Sungari River, and other streams of Mongolia and Manchuria. The best of the captures used to be hurried off to Peking to be served at the imperial table, being considered a great delicacy.

It is a mistake to suppose we have taught the Chinese much about harvesting ice to preserve provisions. Long ago they cut and stored ice — in the north of course — and made good use of it in summer. The only thing we can claim in this matter is to have made the ice accessible to those who formerly could not afford to buy it, by

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erecting plants for the manufacture of artificial ice at some of the ports. Yet to show how purely artificial is this taste for ice and iced drinks, I may say that during all the years of my first sojourn in China, I saw ice just once. The deep wells were quite sufficient to cool our drinks and preserve food. The Chinese themselves knew this as well as we did.

When the time came for me to leave Swatow and return home, several of my native friends joined together to entertain me at a farewell banquet. The invitations to this were sent to all the foreign men of the community, excepting those who, our hosts knew well, were "not in our set." Those invitations were huge pieces of red paper on which an expert chirographist had written in beautiful Chinese script; not the usual request to come and "drink a cup of *samshu*," but to come and "partake of a modest meal in European style." My hosts engaged the whole of a large restaurant and then borrowed several cooks and a number of "boys" from the foreign households. They sent off to Hongkong for ice that cost them pretty nearly twenty-five cents a pound, and they did all they could to make it a very "swell" affair. They succeeded remarkably well, and if they themselves did

not actually enjoy the food, they certainly made a very clever pretense at doing so. Such entertainments are simply commonplace now, but they were not so in Swatow in the middle of the last century.

CHAPTER XX

THE WORLD AND THE NEW REPUBLIC

OUR Chinese neighbors have, I think I may safely say, a feeling towards ourselves which is rather warmer and more friendly than is that which they have for some of the other peoples of the world. There never was any disposition on the part of the American government to compete with some of the European nations in getting possession of desirable ports along the Chinese coast. The "grab game" which began in the first half of the nineteenth century, was never played by the United States.

It seems hardly necessary to go over the whole record of this unfair and displeasing behavior of some other nations. Whether we say that the first move was that of Great Britain or that of Portugal, does not matter very much. The inevitable result of the attempt to force opium upon the Chinese was that Canton, the original dwelling place of foreigners in China, became altogether too inhospitable and the British merchants moved from that place to Macao; but the latter place was not found to be

satisfactory in any way and so this community moved to an almost uninhabited island which is now known as Victoria Island, and upon which has grown up the important city of Hongkong.

Before long, and as the result of a war, that was victory for Great Britain and defeat for China, this island was ceded to Great Britain. Since then Great Britain has obtained cession of a large tract north of Hongkong and across an arm of the sea. This extension is called Kowloon. Besides, Great Britain has a lease, which is nominally terminable in certain circumstances, of Weihaiwei.

When the war between China and Japan came to an end, the latter government asked and obtained a lease of the Liaotung Peninsula. Then Russia, supported by Germany and France, compelled Japan to relinquish this concession, and in a very short time the lease was transferred to Russia. Thereupon Great Britain, unwilling to see such a rival getting a position of vantage, insisted upon having a lease of the port, Weihaiwei, and the surrounding territory.

Going back to Macao, the Portuguese rights at that place were secured by deceit. The French having despoiled China of territory in the southeastern part of Asia, trying to include the island of Hainan;

and the large colony Indo-China is the result. Then Germany, apparently jealous of what her rivals were securing in China, obtained a lease of Kiaochao. The last-mentioned spoliation came as a result of something which could not have been made an excuse for "grabbing" in any other part of the world. Some German missionaries were assaulted and murdered by a rabble in Shangtung Peninsula and Germany exacted heavy indemnity as well as the cession of a tract of land. The justification for this demand was about the same as if a mob in the United States should assault some Austro-Hungarian Slavs, and then the government of that country should take possession of a harbor on the New Jersey coast and demand a lease thereof which would amount practically to permanent possession.

In all of this appropriating of Chinese territory, the United States has taken no part and this fact has operated to our advantage. The American government always tried to prevent our citizens from taking any part in the nefarious opium trade; but China is so far away from us that it was impossible to control our merchants absolutely. But when the Chinese government and people evinced a disposition to stop the opium trade and to prevent culti-

vation of the poppy, our government and people have been more than willing to render every assistance possible.

Bishop Brent, of the American Episcopal Church, whose diocese is the whole of our Philippine possessions, was the chairman of the international convention held at Shanghai to express the determination of practically all the Great Powers to assist China in obliterating the curse. With Bishop Brent were associated actively, representatives of all missionary bodies operating in China, and there were also a number of influential merchants who lent their countenance to the commendable movement. This has likewise had an excellent effect upon our Chinese neighbors.

It is hardly necessary to dwell at any length upon the success of American missionary bodies in their efforts along the most varied lines. Not only have they exerted themselves in the matter of Christian propaganda, but their men and women who were skilled in the healing art, as well as the great number of teachers who were not ostensibly propagandists, have done a good work that has been appreciated by even the Manchu rulers, officials, and many mandarins in all parts of the country.

The recognition of the Republic of China which has been made by our government

was not as prompt as it might have been, and yet the fact that among the Great Powers we were the first to move in this matter has had the most salutary effect. It is, however, rather doubtful if the other Powers follow our example very promptly. We may be quite sure that Russia will not do so if there is the remotest chance of supporting the Mongolians in their disposition to cut themselves off from their allegiance to the new Republic.

It is not likely that Japan will be very prompt in following our example. Great Britain, France, Italy, and possibly Austria-Hungary may recognize the Republic before long. Germany, also, may find it advisable to do the same thing and there is some indication of this to be found in the way in which the recent Chinese loan was subscribed for in both London and Berlin. That loan was opened for subscription on May 21, 1913, at the usual hour for beginning business in both of those financial centers. By eleven o'clock in the forenoon the loan had been so heavily oversubscribed that the banks in both cities closed their lists. In a very short time options for securing blocks of the loan were selling at a premium of one per cent. In the face of this it seems hardly possible that the governments of both those countries can long

refuse to recognize the government of the country whose bonds they seem to appreciate so highly.

The Chinese people, of course, have some feeling about the attitude of the United States towards Mongolians; that is but natural, for our Chinese neighbors are human beings and are governed by the same sort of feelings as those which control ourselves. Yet it should always be remembered that the Manchu government was opposed to their people going away from home, and did not encourage the Pacific Coast coolie traffic. It was contended that when a Chinese went away from home, unless he secured official permission, most readily granted when the private trip was of a religious nature, he forfeited certain of his rights, and in some cases this position was so strongly maintained that the expatriates were forbidden to return upon penalty of death.

This view of the matter was not fully shared by the people of China generally, and consequently they did not at all like to have the gates of America closed against them. Still, officially, the right of one nation to determine for itself what shall be done in such matters has never been disputed by competent Chinese publicists. It is probable, however, that there may come

a movement in China to secure for the people of that country something akin to the treatment which the United States accords people from other parts of the world.

Intelligent Chinese visitors to our country have availed themselves of the opportunity to visit sections wherein the numbers of people of southeastern Europe are so great that frequently the visitor does not hear a word of English spoken. The character of many of these settlements, if the word may be properly used in such connection, is not one which inspires the visitor with great respect for a government which discriminates against the orderly, intelligent and hard-working Mongolian in favor of the oftentimes turbulent and lazy European.

There should be some consideration given to the fact that while the United States was one of the latest of the Western Powers to become acquainted with the Chinese, yet the first truly important mission which the Chinese government sent abroad was under the personal supervision of an American diplomat, Anson Burlingame, who tried earnestly to impress upon the people of America, and Europe as well, that the Chinese government and people were entitled to consideration. There is no disposition here to overlook the fact that Burlingame's

enthusiasm led him almost too far, yet had his plea been reasonably successful it is probable conditions would now be somewhat different from what they are. In the important countries of the world, there seems to be none of the abject fear of the Mongolian which is conspicuous in parts of the United States. Yet our Chinese neighbors know as well as we do that the greater part of the opposition to them in the United States comes from, or is influenced by, peoples who are not themselves true Americans.

The recognition of the Republic must, I think, go a little further than the merely perfunctory act. The old China was an almost immovable body; it was only by the most strenuous effort that a little of the inertia was overcome here and there; but when it was possible to persuade officials and landed proprietors to try the experiment of building railways and opening up resources of various kinds, the profitableness of the ventures became apparent at once. Such possibilities have scarcely more than reached the experimental stage of exploitation. If they are to be pushed forward it must be as an accompaniment to the recognition of China's integrity. In this view of the case, the world has a duty towards the Chinese Republic which must be recognized

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even if that recognition means to interfere on China's behalf with the illegitimate plans of Russia, Japan, and possibly other Powers.

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